

THE SPIRIT OF MISSIONS

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THE PROGRESS OF THE KINGDOM

WE may not send forth this December issue without giving to each and all the old Christmas greeting of

*"A Gladsome
Christmas"*

peace and good-will,
through which we
"pray a gladsome
Christmas for all

good Christian men." May they, remembering the blessings which are theirs, be more zealous to secure for the Christ-Child an entrance into the hearts of all whom He came to save! For we cannot face the vision of the Incarnation without a renewed sense of what that fact has done for human life—and still may do. From such eternal deeps does the soul draw its strength and sweetness, though iron frost may grip, and cold snows cover, the outer landscape of life.

Because, then, of tapers that shine and stockings grotesquely loaded; because of homes and feastings, of gifts and laughter and little children; because of the memories of yesterday and the blessings of to-day; because of friends,—not all here, but all, surely, within the sound of the angels' song; because of some who need us, and of work that we may do; because of old hymns which we sing more lovingly, and old prayers which we pray more earnestly; because once more, "unto us a Child is born, unto us a Son is given"; because of service and Sacra-

ment, instinct with the presence of the Incarnate Christ—because of these changeless, ageless blessings, which link us even now to the land of eternal youth—we give thanks for the return of Christmas Day.

DURING October and November seven of the eight Missionary Departments held their annual councils.

Naturally they
The Department have differed in
Councils character and emphasis; yet certain

distinctive features have marked them all. They have been more largely attended than ever and have in every instance given to the community in which they have been held a new missionary impulse. A stately and inspiring service, such as that in Trinity Cathedral, Cleveland, with which the Fifth Department Council began its sessions; or a great mass meeting, such as that in the Los Angeles Opera House, which closed the council of Department VIII, could not fail to stir deeply the life of even a great city. Such occasions, if they did nothing else, are at least demonstrations of the power that too often lies locked up in the Church.

The councils, too, are gradually developing more definite plans for the consideration of their relation to the world

field and to home tasks. The plan of organization worked out in one of the conferences of the Third Department, and recommended for adoption in each of the twelve dioceses composing that Department, is an interesting illustration of an attempt to standardize missionary methods. The thorough study by commissions of Department IV of the work to be done among the mill people and among the mountaineers suggests the possibility of caring for certain kinds of work, not simply on local and diocesan lines as heretofore, but on departmental and possibly national lines.

Doubtless many who attend the department councils raise the question whether, after all, they are worth while. To some it may seem that the council should have larger legislative powers. Possibly this will be one of the developments of the future. For the present, however, it may fairly be asked whether the greatest usefulness to which the councils may attain will not be found in the educational work which they have already begun so well, rather than in mere legislative features. Every time a group of fifty or a hundred representative bishops, clergymen and laymen come together to study some common task,—every time they plan for the better doing of the work committed to the Church, they are leading an advance far more important to the Church's present and future than anything they could possibly do in the way of adopting departmental canons and filling departmental offices.

Undoubtedly what has been called a "departmental consciousness" is gradually finding expression. We believe that this means an awakened sense of responsibility for the better doing of the Church's work within the department and a more vigorous and calculated effort to project the influence and the help of the Church within the department into every corner of the country and the world. The awakening of a departmental consciousness does not neces-

sarily mean the division of the Church into more or less independent and unrelated sections. As departmental responsibility for work close at home and work at a distance becomes more acutely felt, there must inevitably be a drawing together of departmental agencies and forces that will help to unify, rather than sectionalize, the life and work of the Church.

IN the missionary enterprise there are strategic times as well as strategic places. If the Church in this country

Forty Years in the Northwest

had realized and acted upon this principle three generations ago, it would have been possible to write much of American Church history in terms different from those which must be employed to-day. Occasionally some far-seeing man builds even better than he himself knows. Doubtless this would be the explanation Bishop Wells would give of some of his pioneer experiences. He has spent nearly forty years as a missionary in the Pacific Northwest. He remembers when the site of the present city of Spokane was an Indian camp. There was just one white man living in the neighborhood in a log hut. The bishop also recalls that in the '80's Bishop Paddock, in whose district he was then serving, sent him to investigate the Spokane of that day and to advise whether or not it was worth while to continue to aid the struggling All Saints' mission. Mr. Wells, as he was then, found a raw frontier town of 2,000 people. He noted its wonderful location at the falls of the Spokane River, where immense power was going to waste, foresaw a future for the place and advised that the appropriation be continued. To-day Spokane is a city of more than 100,000 people and the capital of the famous "Inland Empire." All Saints' mission has become All Saints' Cathedral, with a fine and valuable down-town location, though with an inadequate church and

parish house. The congregation has been self-supporting for years and is now giving several hundred dollars a year for the maintenance and extension of the Church elsewhere.

PROBABLY no man of this generation has been able to speak more effectively to another race on behalf of his own than does Booker T. Washington. This no doubt is largely due to the fact that few men

have mediated with such excellent discrimination and good judgment. His article in the November *Century* entitled "Is the Negro Having a Fair Chance?" is an excellent example of this quality. Of course Dr. Washington answers "no" to the question, but he also answers "yes." At least he quotes this statement by a Colored bishop of the Methodist Church: "The fairest white man that I have met in dealing with Colored men is the American white man." And Dr. Washington says: "I am led to the conclusion that, all things considered, the Negro in the United States has a better chance than he has in Africa."

Notwithstanding, it is still possible to answer in the negative the question contained in the title of the article. The two chief things wherein it is stated that the Negro fails of having a "square deal" are the courts and the schools. In spite of the fact that the Southern Negro is largely disfranchised, Dr. Washington approves of the law restricting the ballot by educational qualifications. The only thing he urges is that it apply equally to the black man and the white. So far as the courts are concerned he feels that the failure of justice lies in the fact that no Negro is ever tried by a jury of his peers—that is, by men of his own race—and he pertinently asserts that no white man would be willing to accept trial before a jury of another color.

Dr. Washington's chief emphasis is naturally enough upon education. He

says that in the Southern states as a whole \$10.23 *per capita* is spent in educating the average white child, and \$2.82 for the average black child. In response to the assertion so frequently made that the burden of educating the Negro lies heavily upon the white man of the South, he also shows that in some states the Negro pays more than his share for education. That is, Negroes contribute more to the taxes available for the support of schools than they receive back again for education. In some cases the amount paid by Negroes and used to educate white children amounts to several thousand dollars.

All this emphasizes most strongly the importance of our educational work among the Negroes of the South, and helps us to realize how valuable is the contribution which schools like St. Paul's, Lawrenceville, St. Augustine's, Raleigh, and other newer institutions, are making toward solving the important question of Negro education. We have space only to emphasize this feature of Dr. Washington's article. The entire article deserves the careful reading of all good citizens.

What About the Indian?

It happens that at the same time with Dr. Washington's utterance there appears in a New York paper a statement along much the same lines from Dr. Charles A. Eastman, a native Sioux. It is reassuring to note that though he has in the past been frank and sometimes severe in criticism of Government policy with regard to his own people, he says: "I affirm that the policy and ultimate purpose of Americans toward my race has been admirable and Christian in tone and theory." But he goes on to show how, notwithstanding this, the Indian fails of having a fair chance. The progress which the Red Man has made is not always recognized. To have passed in fifty years from the bark tepee and the nomadic life to a condition where some at least have become en-

gineers and teachers, skilled artisans, physicians and clergymen, is a marvelous advance. Not all of course have accomplished this, but the fact that some have done so is a proof of what may be done.

Like Dr. Washington, Dr. Eastman appeals for better educational facilities. The present Indian schools, such as Carlisle and Haskell, are of a grade below the high school, and are collegiate in no sense. Indeed they do not rank with the old-time academy. Yet the American people think of them as colleges, and the Indian boy or girl who may have been in one of them for two or three years is spoken of in the press as a "graduate," from whom the same achievement is expected as would be possible for a white man leaving Harvard or Yale. The parallel simply does not exist.

Inadequate as is the educational provision for the Indian, Dr. Eastman gratefully recognizes what it has accomplished and says:

As an Indian I cannot as yet think of dispensing with any of the different classes of Indian schools—the day-schools, reservation boarding-schools, and non-reservation schools, both Government and mission. We need them all until the day comes when the public-school system of the United States is found sufficient for our wants. It is to the schools that we owe most of what has been accomplished. To break away in a decade or two from the usages and philosophy of untold ages is no small achievement.

MONTANA'S Committee on the Apportionment for General Missions in reporting to the last diocesan convention declared

*Montana and
the Forward
Movement*

its conviction that the every-member canvass and the weekly offering system are the logical carrying out of the apportionment plan to its ultimate

goal, because they, better than any other methods, succeed in enlisting the cooperation of a large number of individual Church members. Montana's experience has been similar to that of every diocese and parish where these plans have been thoroughly worked. To put it into a single sentence: "They have produced splendid results." There has been a decided increase in the offerings for general missions and a great increase in all other branches of Church finance. At the diocesan convention of 1911, Bishop Brewer pointed out that, under the new method of making the apportionment, Montana was asked for \$4,350. He realized that some people would say that Montana could not give so much. The only reply he made was that "If Montana does not give its apportionment, I do not wish to be Bishop of Montana." Not only have offerings for missions been increased, but a number of congregations that have heretofore received aid from general or diocesan missionary funds have signified their intention of doing more for themselves, while four congregations have declared themselves entirely independent of missionary aid. As a result, fully \$2,000 a year of missionary money has been set free for work in other parts of the diocese.

*Revealing a
Diocese to Itself*

Much of this good result is due to the vigorous work of Archdeacon Hooker, who has devoted a large part of his time during the year to aiding the parochial clergy in organizing their lay people and in helping the congregations without resident clergy to adopt the same plans. The methods he has advocated have found general approval. Time and again business men have said to him, "That is a good system." Not only have they commended the plan, but they have willingly gone out to make the canvass. Some of the busiest men of the state have taken part in the work in their respective communities.

This effort has revealed, too, how many of the men who are prominent in the affairs of the state are members of our own communion, or are in some way interested in its welfare. Thus in the effort to work more effectively for others, the Church has been revealed to itself as never before, and has gained new courage from what it has learned.

The Response to a Definite and Practical Appeal

People to whom the cause has been presented have responded in a gratifying fashion when once the Church's needs and purposes were brought to them in a definite, positive and personal way. Montana's people of course are typical of the big-heartedness of the West, but people nearly everywhere will respond as the Montana people have done, when the mission of the Church is presented to them in this personal and practical fashion. Archdeacon Hooker is undoubtedly right when he says that one of the conclusions he has drawn from his experience is that the Church ought to redouble her effort in Montana, in order that she may enlist many more of the large-hearted people in every part of the state.

Why Not Extend the Montana Plan?

If a diocese no stronger than Montana can undertake to set aside one of its most efficient clergy for the work of this kind during the better part of the year, may it not be possible for many another diocese, especially the larger and stronger dioceses of the East, to adopt a similar plan? The good that would result, not only to the Church generally, but to the diocesan life, from the work of such a diocesan organizer cannot be easily measured. The Church has immense latent resources. There is no doubt that a vast amount of power is now going to waste, or is being used up in the things that do not count. Why not try

to turn the power into channels that will make for the progress of the nation and the world? We know of two dioceses ready to set a man at work along just such lines as these, if he can be found. There are few signs so encouraging for the future as this diocesan attitude. Our only regret is that they cannot command one of their own clergymen or laymen for this effort.

THE closing days of October saw the consecration of two clergy to the suffragan episcopate. On October

Suffragan Bishops

30th Dean McElwain was consecrated in the cathedral at Faribault, Minn., to be Suffragan Bishop of Minnesota. Just one week previously Rev. Dr. Longley, rector of St. Mark's, Evanston, Ill., was consecrated in his church as Suffragan of Iowa. The significant feature of these two consecrations lies in the fact that they mark the use of the suffraganate in dioceses where the work is largely of a scattered and rural, rather than of an urban character. It was at one time supposed that suffragan bishops would only be desired in great centres like New York and Philadelphia. If the use of this office in rural dioceses proves successful, it may easily mean a very large extension of the suffragan episcopate.

The Bishop of Minnesota, Dr. Edsall, who has always been one of the earnest advocates of the suffragan episcopate, preached the sermon at the consecration of Dean McElwain. In this sermon, as was natural, he dealt largely with the office and its purposes, and set forth what he felt might be its large usefulness to the Church. In speaking of its missionary possibilities he said:

In the missionary administration of the American Church a wise adaptation of the Suffragan Episcopate will meet several urgent needs in the most efficient manner, while effecting a needed financial economy. Hitherto we have been car-

rying the policy of creating new missionary districts within State lines to a wasteful and extravagant extent. To a large degree this is responsible for the deficit in the treasury of the Board of Missions. Whenever a diocese found itself unable to cope with the expense of administering a portion of its territory, it has applied to the General Convention for the setting apart of a new missionary district. In the same way divisions have been made of existing missionary districts. In some cases the results have not justified the expenditure; while even when the results have seemed worth while the question arises whether they could not have been secured with smaller expenditure and the preservation of a larger unit. Looking to the future and facing the needs of the present, we can see that the District of South Dakota, if given an able suffragan to supervise the Indian work, might preserve its State unity, safeguard the health and life of its new bishop, and yet give to the Indian field a close oversight, which would be impossible under the sole care of a bishop also charged with the government of a growing work among the white population. Or, turning to the foreign field, the wise Bishop of Cuba is in charge of Porto Rico, Haiti, and the Canal Zone. Reports indicate that it is an unwarranted expenditure to maintain a separate missionary district with a resident missionary bishop for each of these fields. But if a suffragan bishop were chosen in Porto Rico, Haiti, and the Zone, in each case deriving a part of his support as rector of the strongest congregation, the work could be well carried on under the general direction of the Bishop of Cuba.

In some of our missionary districts, and in some of our smaller dioceses, our bishops, except as they are hampered by territorial extent or by financial necessities, can realize this ideal of close Episcopal supervision. But in our larger dioceses it is impossible. Sometimes

a coadjutor is inexpedient, and sometimes more than one assistant bishop is needed to do the work. Very often, as I have intimated, a division of a diocese may mean more of an increase in machinery and expense than of missionary efficiency. But in the wise use and adaptation of the Suffragan Episcopate, we have at hand an elastic method of meeting every missionary need, while still preserving the unity of strong dioceses and arresting the further growth of the General Convention to an unwieldy and unworkable body. The realization of this vision will take many years. Our branch of the Church moves slowly. We are only making a little beginning in what we do this day. But I believe that the Holy Spirit is guiding the Church, and that it is He who has guided and is guiding the consecrations to the Apostolic office in Iowa and Minnesota.



TO OUR READERS

WE are making an effort to bring our subscription list to *THE SPIRIT OF MISSIONS* up-to-date, and the business manager asks that our readers make a point of renewing their subscriptions as promptly as possible after receiving expiration notices. Indeed, in order to handle our new circulation department to the best advantage, we need the co-operation of our subscribers, and we feel that they will be only too ready to give us all the assistance they can in this important department of our work.



AN attractive new poster in two colors has been prepared by our business manager, calling attention in an effective way to *THE SPIRIT OF MISSIONS*. One of these should have a place in every parish house, Sunday-school room or church porch. Heads of Auxiliaries, promoters of missionary meetings, Sunday-school superintendents and rectors, may obtain these free on application to this office.

THE SANCTUARY OF MISSIONS

"Who for us men and for our salvation
came down from heaven,
And was incarnate."

WRAPP'D in His swaddling
bands,
And in His manger laid,
The hope and glory of all lands
Is come to the world's aid:
No peaceful home upon His cradle
smiled,
Guests rudely went and came where
slept the royal child.

But where Thou dwellest, Lord,
No other thought should be.
Once duly welcomed and adored,
How should I part with Thee?
Bethlehem must lose Thee soon,
but Thou wilt grace
The single heart to be Thy sure
abiding place.

—*Keble.*

THANKSGIVINGS

"We thank thee"—

For the manger cradle of Bethlehem and the transformation it has wrought in human lives.

For the quickened sense of responsibility shown in the recent Department Councils of thy Church. (Page 903.)

For the men and women who during the past year have offered themselves as heralds of thy love. (Page 917.)

For the hopefulness with which our leaders in China regard the future of the Kingdom in that land. (Page 878)

INTERCESSIONS

"We pray thee"—

To send peace on earth and goodwill among men.

So to stir the hearts of thy people at this sacred season that they may hasten the Advent of thy Christ into those lands and lives where His love is slighted and His rule denied.

To bestow the spirit of power and love and wisdom upon those recently commissioned as bishops in thy Church.

To show us the way and give us the will to deal more justly and generously with the Negro race. (Page 873)

To sustain and cheer those who in our own land labor amid frequent difficulties and discouragements to make this nation a Christian commonwealth.

To guide with thy power and protect with thy love all those who have offered themselves as thy messengers to distant lands. (Page 917)

To move many that they may give their lives to make thee known in all the earth.

PRAYERS

FOR PEACE ON EARTH

O GOD of the nations, merciful and pitiful; look with compassion on those lands which are rent with strife and desolated by war. Forgive the sins which have wrought such bloodshed. Curb all pride and selfishness and anger among the nations which acknowledge the rule of thy Christ. Cause the fierceness of man to turn to thy praise, and give peace in our time, O Lord. We pray for the victors and the vanquished; for the wounded and the dying; for the bereaved and the destitute. Heal thou the wounds of war, and hasten the day when all shall know themselves as children of one Father, and live as brethren on the earth, through Christ our Lord. *Amen.*

FOR LIGHT TO THOSE IN DARKNESS

ALMIGHTY Lord our God, direct our steps into the way of peace, and strengthen our hearts to obey thy commands: may the Day-spring visit us from on high, and give light to those that sit in darkness and the shadow of death; that they may adore thee for thy mercy, follow thee for thy truth, desire thee for thy sweetness, Who art the blessed Lord God of Israel. *Amen.*
—*Ancient Collect.*

AFTER TWELVE MONTHS

One year ago Bishop Roots wrote to the Editor from a steamer plying between Hankow and Yochow. He had left Hankow on the night before the outbreak of the revolution. He marks the anniversary by writing again—a letter remarkably interesting and suggestive.

A YEAR ago I was making the same journey on my way to Changsha, which to-day I make on my way to Ichang; only then I left Hankow at 10 P.M. on October 10th, instead of (as this time) at 8 A.M. on October 11th. And next day I sent you a long letter from Yochow telling you of our recent experiences at Hankow and Wuchang, together with my estimate that on the whole the Manchu government was still firmly in the saddle, and that the revolutionary material discovered in Hankow could not come to much, the plot having been discovered in time. I mentioned the great seal which had been found, a copy of which the Commissioner of Customs at Changsha, who was on board, had just shown me. It read "Seal of the Tutuh (Military Governor) of the Province of Hupeh in the *Republic of China*." That was the first time I had ever seen those words which have now become so familiar, and the wonder of it all, while more familiar, is yet a growing wonder.

I stayed over in Hankow yesterday, partly in order to attend the festivities connected with the anniversary, and partly because some persons feared trouble last night and I wanted to be on hand. The festivities were a great success. There were some scores—perhaps as many as two hundred—foreigners entertained in Wuchang during the day and presented to General Li Yuen-hung in the afternoon. Most of our staff in Hankow and Wuchang went, and the occasion was one not to be forgotten. The consular body was directed not to go officially, since the republic is not yet recognized, but that did not prevent the others from going unofficially and I had no hesitation in accepting the invitation from General Li to say a few words on behalf of the foreigners at

the speech-making which followed the lunch. Indeed I count it a very great honor to have been asked to express the thoughts of the foreign community on this first national holiday of the Chinese Republic, my only regret about it being that America has consented to be dragged at the heels of European diplomacy, or corporate financial interests, instead of recognizing the Republic long ago, as would have been the right thing for us to have done—in which case it would have been the American Consul who would have made the speech, and not I.

Of course little reference was made to the fact that the foreign governments had not yet recognized the Republic. The two Chinese speeches were both on a high plane of intelligent patriotism and fervent hopefulness. The first speaker is now head of the telegraph administration in Hankow—an unusually good Chinese scholar, who was on the bureau of foreign affairs in Wuchang during the fighting, and is credited with being the author of those remarkable letters from General Li to Admiral Seh and Yuan Shih-Kai during the first few weeks of the revolution. I had met him before because he, together with the chief, and most of the other members of the foreign office in Wuchang, had spent a night at my house when matters were most critical in the end of November, and he was one of those who slept on our parlor floor because we hadn't beds enough to go round! His name is Sen. He referred in his speech first of all to the appreciation felt by the republicans of the attitude of neutrality assumed by the foreign powers at the very beginning of the revolution, and then went on to speak of the hopes which animated the leaders, and the policy the government now intends to pursue—that of

consolidating the administration, developing the industrial and commercial resources of China, and cultivating friendly relations with all nations. He referred to the three revolutions necessary in France before the government became stable, and the eight years' war we Americans had to wage for our independence; and modestly but truly said that the success of the Chinese Republic in securing the abdication edict and recognition of the new republican government throughout China after only four months, of which less than one hundred were days of real civil war, must be credited in large part to the fact that these western republics had led the way and blazed the trail.

Then I was called on, and I tried to make three or four points: first expressing the appreciation of the foreigners for the welcome the Chinese had extended to our efforts in the Red Cross work, when as neutrals we could do nothing else; secondly, thanking the Chinese for the courtesies and vigilant protection extended to foreigners from the very first day of the revolution; then expressing admiration for the comparatively bloodless character of the stupendous revolution, which is a tribute to the peaceful character of the Chinese people, and also for the magnificently generous treatment given the Manchus by their traditional enemies, the Chinese. Putting the yellow stripe of the Manchus next to the red of the Chinese in the five-colored flag which stands for the unity of all the races of China in the new Republic, is an achievement of first magnitude in the history of the modern world. These results could not have been reached as the outcome of human genius alone, and I ventured to say that I thought every right-minded man, foreigner or Chinese, believed they sprang from the will of Almighty God. It was a great pleasure to say at the end how proud we foreigners also are of General Li, who has so wonderfully held things together in Wuchang since the revolution began, and to close with

a wish of long life to the Republic of China.

Then followed a speech by Miss Seng, a sister of the Governor of Shantung, who is also sister-in-law of Dr. W. W. Yen, of Peking. She is president of a society for the advancement of women in China, and she made a fine speech, emphasizing the part women must take in the Republic, and closing with warmest words of appreciation for the foreign women who have done so much in schools and hospitals for the women of China. In both the Chinese speeches there was much dignity, accompanied by real modesty, in view of the long course which the leaders recognize they are just entering upon; and in both there was an appeal, really pathetic in view of the continued and almost cynical withholding of recognition by the foreign powers, for the friendly sympathy and help of foreigners in the efforts of China to take her place among the progressive and free nations of the earth.

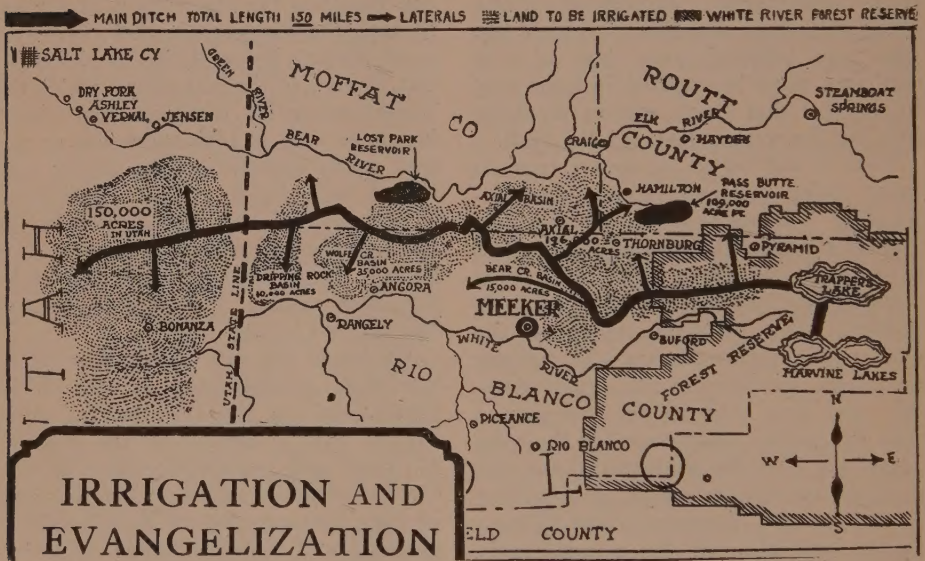
We began the day yesterday in Hankow with a celebration of the Holy Communion in the cathedral at eight o'clock, with a sermon by the Rev. F. H. Liao, and a patriotic song written for the occasion and sung to the tune of "My Country, 'tis of Thee," full of patriotic and religious fervor, declaring that China aims to follow in the footsteps of America! Mr. Liao took for his text Ex. xii. 14—the institution of the Passover as commemorating the deliverance of Israel from the bondage of Egypt—and a good sermon it was too.

After such a day do you wonder that we are glad and confident? As we steamed away from Hankow this morning the sight was memorable. The weather was perfect, as it was a year ago when I left Hankow. But it was a beautiful morning of bright sunshine and blue sky, instead of a clear night with a moon almost full sailing overhead. Flags were still flying gaily in Wuchang and Hanyang, and even poor old Hankow, still of course showing everywhere the signs of the awful fire,

was busy and happy, and evidently intending to rise on the ruins to better things, while the long two miles of concession buildings, lined with green trees and in the full tide of commercial reawakening, with steamers and launches already alive to the new day, made as beautiful a sight as one could wish to see.

These are certainly great days, and it is the very height of privilege to be al-

lowed to take part in the Church work here in China, with such an awakening Church supporting us at the home end in America, at this beginning of the Republic of China. I go off to this, the longest inland trip I have yet made—to Shinan-Fu—with a sense of confidence in the stability of the government as great, or even greater, than at any time during my sixteen years in China.



THE *Denver Daily News* states that within a few weeks the United States will begin upon one of the largest irrigation enterprises it has yet undertaken. It proposes to construct a canal through Routt, Moffat and Rio Blanco Counties in northwestern Colorado and across the state line into eastern Utah. The main canal will be 150 miles in length and will have numerous lateral branches. It will irrigate fully 450,000 acres and will convert what is now an arid country into some of the most fertile lands in the West. Some results of this irrigation project are forcefully described by the *News*. "Throbbing factories and business blocks will spring up where there

is now only a sage-brush waste, mines will be opened and worked which now prove inaccessible, and railroad engines will send their notes across the valleys and mountains which now echo only the dismal howl of the coyote and the occasional screech of the mountain lion.

"It will bring in from the East many thousands of families of the country-building stock, and their labor will transform the meadow and mesa land into fields of waving grain."

"What," asks Bishop Spalding, of Utah, "is the Church through its Board of Missions going to do to give to Bishop Brewster and to me men and money to follow up such an opening as this?"



THE ALFALFA PALACE AT THE ROOSEVELT FAIR

DOING THINGS OUT WEST

By the Right Reverend F. S. Spalding, D.D.

NEW YORKERS think their town beats the world for rapid growth. They say a man who has been absent for a few years cannot find his way around when he comes home. Interesting pictures are exhibited of New York as she was twenty years ago, when Trinity spire was the highest thing in the down-town sky line, and to-day, when temples of Mammon dwarf it so that it must be looked for with a spy glass. So far as they go New York's growing powers are creditable, but they are not in the class with Utah's. If the population of New York had increased as rapidly during the last seven years as that of the Uintah Basin, in the northeastern part of Utah, it would to-day be 14,000,000,000 instead of a paltry 3,000,000, because seven years ago there was nobody in the Uintah Basin and to-day there are at least 7,000.

The history of this part of Utah has some points of interest. In 1861 a commission was sent from Salt Lake with instructions from Brigham Young—then the governor of the territory—to find the

most worthless part of the state, a district in which white men would never care to live. There were then, in Utah, three Indian reservations, and it was proposed to reduce them to one. The explorers reported in due time that they had found the place they were instructed to find. The Uintah Basin—that part of the state lying south of Wyoming—was, they said, remote, desolate and uninhabitable. A treaty was promptly made with the Indians, which was agreed to by President Lincoln and ratified by Congress in 1864, by which all the Utes in northern Utah were guaranteed undisturbed possession of the Uintah Basin, and in return for the lands they relinquished the United States promised them annual money payments and food rations. Good boarding-schools were to be established and two physicians employed, thus providing for their intellectual and physical needs.

Captain Dodd, the first agent, who is still living at Vernal, Utah, says that in 1866 he rounded up 4,500 Indians. In 1879 the White River Utes, of Colorado,



Dressed in the raiment of their former glory

fought a bloody war with the United States, and after it was over they were moved, with most of the other Colorado Indians, to the Uintah Reservation. This increased the Indian population to between six and seven thousand. It was necessary to give understandable names to each Indian so that his money payments and food supplies could be issued intelligently, so one of the young physicians whom the Government had detailed to the Indian service, when other supplies of names had been exhausted, suggested that Charles Dickens be resorted to. David Copperfield is still living, and Uriah Heep died about a year ago.

The Government has made an honest effort to deal fairly. Possibly an unintentional injustice was done when, in 1888, valuable hydro-carbons were discovered, and by act of Congress a strip of 7,922 acres of mineral land was made purchasable by white men at \$5 an acre. Of course, parts of this "Strip," as it has always been called, will be worth more than that price, and yet it is the usual sale price of lode mineral land on Indian reservations. The worst damage was done by unscrupulous whiskey men, who made the "Strip" the base of supplying the Indians with the liquor which always ruins them.

Two boarding-schools were established and teachers provided by the Civil Service and the physicians were also appointed. In 1896 Bishop Leonard felt that the Church had a clear duty, for no religious work was being done for these Utes. That year he built the Church of

the Holy Spirit and the rectory at Randlett, near one of the schools, and the next year established St. Elizabeth's Mission at Whiterocks. Miss Lucy Carter, who is still at Whiterocks, came in 1896, and the Rev. M. J. Hersey and Mrs. Hersey have been working at Randlett for fourteen years. In both cases the Government granted land so long as it should be used for missionary purposes, enough land being set aside at Randlett for a graveyard.

Some effort was made to encourage the Indians to farm. Those who desired permanent houses were permitted to select the land they wanted and it was definitely allotted to them. The Uintah Utes were more ambitious and progressive in this respect than the White Rivers, but until 1905 not more than 6,240 acres were so distributed. As everywhere else, the reservation system had failed to help the Indians, and they felt it themselves. Doctors or no doctors, the wandering life and the uncomfortable camp houses had brought disease and death. In 1903 a careful examination showed that the 4,500 Indians of 1866 had dwindled to 1,627, and the next year there were but 1,472. They agreed to the Government's proposal to accept allotments of land in severalty, and to sell the rest to the white man. Thus, 112,000 acres were divided among them for farms and 250,000 acres reserved for grazing purposes. The heads of families among the Uintahs and White Rivers were given each eighty acres of irrigable and eighty acres of grazing land, and each other man, woman and child



forty acres of each kind. To compensate the Uncompahgres for their removal from valuable lands in Colorado, each individual received double that acreage. The Government advanced money to the amount of \$600,000, and, under the engineers of the Reclamation Service a system of canals was constructed to furnish water for irrigating the Indian farms. This money was to be repaid by the sale to white men of the 2,000,000 acres which remained, at the rate of \$1.25 an acre under the homestead law.

Brigham Young's exploring expedition had made a careless survey and an inaccurate report. That the Uintah Basin was not unfit for the white man is proved by the fact that pale-faces have swarmed in at the rate of over a thousand a year, and to-day 290,000 of the 2,000,000 acres have been taken up, and about the same number purchased for grazing and dry farming purposes; 232,500 acres are actually watered by irrigation systems, and projects are under way to water 172,500 acres more. The total amount of land under cultivation in Utah is 1,100,000 acres. It will be seen, therefore, that in less than seven years—for actual settlement did not begin until 1906—over one-fifth of Utah's arable land has been reclaimed from the desert and lies in the Uintah Basin, now known to be the richest and most promising part of the state.

Of course this increase of population is not as great and rapid as that of Oklahoma, but it must be remembered that the difficulties here are far greater than there. The rainfall in the Uintah Basin is less than seven inches annually, and settlers with little capital have had



SPECTATORS AT THE FAIR

Seven years ago none but Indians could be found in this region

to construct a system of irrigating canals, some of them nearly forty miles long, before a blade of grain could be raised.

Seven years ago I made my first visit to the Uintah Basin, my object being to visit our Indian missions at Randlett and Whiterocks, and to preach to the soldiers at Fort Duchesne, an army post established in 1886 to keep the Indians in order. I took the stage at Price, Utah, and we drove nearly one hundred miles, seeing no sign of civilization—for the bunk house in which we spent a night and the few sheepherders we passed could hardly be so named. We had breakfast at "The Bridge." Here the road crossed the Duchesne River and Mr. Calvert kept a trading post for the Indians at the lower end of the reservation. From "The Bridge" we drove fourteen miles to Fort Duchesne. Randlett was five miles south, and Whiterocks fifteen miles to the north. After visiting these mission stations I drove east thirty-five miles to Vernal, in the Ashley Valley, just outside the reservation, where there had been Mormon settlers since 1873. This trip enabled me to cover the



whole reservation country. Mr. Hersey and I travelled miles without seeing man, woman or child. With the exception of two "benches," or plateaus, where there were Indian farmers, we saw no signs of cultivation. There was nothing for me to do but follow the example of my brave and patient predecessor, Bishop Leonard—thank and encourage our faithful workers, preach to the Indians and the soldiers, and go back to Salt Lake.

That was seven years ago.

On September 20th and 21st, 1912, there was held at Roosevelt, the metropolis of the Dry Gulch County, surrounded by hundreds of acres of waving alfalfa, oats and wheat, the Uintah Basin Fair. There were over three thousand paid admissions to the fair grounds and that did not count the Indians who came by the hundreds, not only as spectators, but also as exhibitors; proving, however, that they were still Indians by giving a native dance as part of the programme. Music was provided by two good bands, the Roosevelt band and one from Duchesne, a settlement thirty miles west. Four baseball teams of white men and one of Indian players competed for the championship, won

finally by Roosevelt, the Indians being a good second.

The main building was called "The Alfalfa Palace." Its walls were constructed of bales of alfalfa laid up as if they were hewn stone, the roof being canvas, and the floor a soft green carpet of the hay itself. Within this unique building were exhibits from every one of the twenty-four post-office settlements, in most of which there are school-houses full of children. (Utah has some trouble in finding enough teachers, but none in finding scholars.) Corn twelve feet high, with ears a foot long, wheat with blades eight inches long, oats with the spray of twenty-seven inches, sugar beets weighing twenty pounds, potatoes a foot around, and all varieties of fruits—even grapes and peaches—were on exhibition. Light bread and beautiful cake, and jars of jellies and preserves, proved the skill of housewives, and the sewing and embroidery and bead-work, the clever handicraft of both white and Indian women. The showing of live stock was equally creditable. Good horses, cows, sheep and hogs were driven in from miles by their proud breeders. The Indian exhibit was surprisingly good. The first prize for wheat was won by Achap,



ACTING-SUPERINTENDENT MARTIN AND HIS ASSISTANTS

This grain they taught the Utes to grow. Some of these men are over six feet tall

an Indian farmer from Randlett, who beat all the white men. A dress designed and made by Margaretta Cespooch, aged twelve, a baptized member of the Holy Spirit Sunday-school at Randlett, was deservedly awarded a blue ribbon, and Pomona Travis, one of our communicants, won first prize for bread and cake baked by an Indian. Sixty-seven Indians received money prizes to the amount of \$125, and eighteen of them were connected more or less closely with our missions.

The Fair was opened by a first-rate programme. Mr. Hersey offered the invocation, and the Rev. Mr. Rice, the Presbyterian minister from Myton—a flourishing town located at “The Bridge,” where six years before there had been nothing but the trading post—pronounced the benediction. Addresses were made by representatives of the State Agricultural College, whose expert advice as to plowing, sowing and irrigating, and whose unfailing interest have been of great value in the development of the country; by heads of the Church of Jesus Christ of Latter Day Saints, and of the Irrigation Company, and by Mr. Jewell D. Martin, the ef-

ficient acting Indian agent. Visitors from Salt Lake were glad that they were given a chance to offer congratulations. One of the finest things about the speeches was the absence of any trace of race prejudice. President Smart, the able Latter Day Saint executive, urged his people to assist their brethren the Lamanites (for the Indians, as part of the lost tribes of Israel, are so named in the Book of Mormon). Mr. R. S. Collet, the efficient head of the Dry Gulch Ditch Company, reminded his white brethren that the Indians had the right to the best lands, and that those rights should not be tampered with; that they must not forget that the white men, not the Indians, were the intruders. When Mr. Martin urged the white men to treat the Indians as brothers and neighbors, assisting them and receiving their assistance on terms of sympathetic helpfulness, he was heartily applauded.

The Dry Gulch District, of which Roosevelt is the business centre, is the Mormon part of the reservation and that explains why it has made more progress than the rest of the country. The wonderful organization of the Mormon Church enforces a spirit of co-operation



Fruit exhibit from a new settlement

unknown in the Gentile communities. Under these leaders in six years (for settlement did not really begin until 1906) the Latter Day Saints have constructed 223 miles of irrigating canals and lateral ditches at a cost of \$300,000, and they have to-day a debt of but \$30,000. Possibly the Gentile settlers secured better lands than the Mormons, but in the most promising sections they were unable to agree as to methods, and having spent on living expenses most of the money they brought into the country with them, are now in a precarious condition, existing on the hope that some day they "will get water on their lands."

In the Church of Jesus Christ of Latter Day Saints, 90 per cent. of the men are officers. The presidents and bishops are the leading business men. They are able to back up their business judgment as to the course to be taken with the influence they have as heads of the Church. They are well known to the higher Church authorities in Salt Lake, who are also both religious and financial leaders, and so are able to borrow from the bank on fair terms the needed capital.

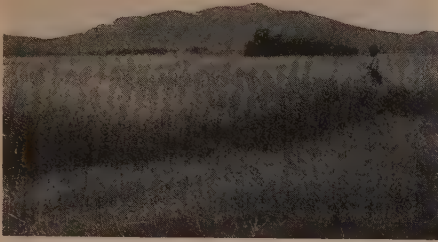
The system has its serious drawbacks. Many prominent Mormons do not believe in the Book of Mormon, the Divine mission of its author, Joseph Smith, Jr., and his revelation in favor—under certain conditions—of polygamy, any more than I do. This form of hypocrisy is so general that it has become almost unconscious. When a man's whole business life is tied to an ecclesiastical system it

takes a high degree of moral courage to deny the Divine authority of that system and its beliefs. Besides, it is argued that all the Churches are carrying along a lot of dogmas which are no longer seriously believed by their members, and it takes no greater effort to carry along Mormonism. But practically the system produces this good result: the leading Mormon officers are compelled to take a more helpful interest in the worldly prosperity of their poor brethren than is taken by the wealthy and influential members of the other societies which profess and call themselves Christians. No doubt their Church influence gives them a chance to become rich themselves, but so far, in the Uintah Basin, the leaders in this system of ecclesiastical finance seem to have earned their reward.

What is our Church doing to benefit this rapidly increasing population? Two years ago the Board of Missions appropriated \$1,000 for the salary of a missionary. They considered that sum ample pay for a man who would have to rent or build a house, buy and feed a team of horses, purchase and keep in repair a wagon, bumped to pieces over new, rough roads, and pay the prices charged for all supplies, except the food produced, in a part of the world from fifty to seventy-five miles from a railroad. The only response I have received to my appeals for help to find the man to live and joyfully serve on this wage was to receive from the



Getting civilized



THE HAPPY FARMER AND THE BUSY BEES

Board the credentials of two men who had applied for work in China, were not considered suitable for that important field—but might do for Utah. I received these credentials a month after the men had accepted work in other parts of the United States.

Mr. Hersey, busy with his Indian work and every two weeks making his seventy-mile drive to Vernal and back, makes missionary trips when he can, and I

have made a preaching circuit to the towns and school centres three times a year.

Perhaps this statement of the need and the opportunity may help find a man who wants the chance to lay foundations in what is destined to be a thickly-settled, influential part of a great western state. He can also save the Church from the treason to Her Master of failing to carry forward His work where she was first in the field.

A CHRISTMAS 210 MILES LONG

CHRISTMAS is supposed to last just twenty-four hours, but people who have to bring Christmas cheer to a whole district in the New Hampshire mountains have either to extend the time or to disregard it, and reckon their Christmas in miles instead of hours. And so our title covers the work done in the Conway field by our church workers there, the Rev. David A. Pearson, his aunt, Miss Medora Francis, "Archdeacon Dobbin" ("the reformed racehorse," as the rector calls him, who lives in the rectory stable), Mr. Lewis, a layman at Conway village, Mr. Snyder, organist, and the volunteer choir and other helpers. A summary of the results of this lengthy Christmas has come into our hands and reads as follows:

"This year our trip for Christmas

cheer was much more extensive and quite varied. Our first entertainment started on December 21st, with a pleasant Girls' Friendly Society party at the rectory, and ended with a communion service at Conway Centre on January 31st. In that time we travelled eight miles by railroad and 210 miles by sleigh behind our good "Archdeacon," who was in the best of spirits, and who, we think, entered into it as much almost as we did. During this time we had seven children's services, one carol service at the hospital, eleven celebrations of the Holy Communion, one private celebration, five Christmas trees, and three extra places where we distributed gifts to children. We gave out something over three hundred gifts and five hundred bags of candy, and there were three baptisms."

A SHEEPFOLD IN FUCHU

By the Reverend R. A. Walke

The Lost Sheep

OF course it is not impossible to come across the needle in the haystack, even after a long time. The needle is apt to be very rusty, and need a lot of polishing before it is of much use. A Christian in Japan who wants to disappear in the crowd can do so with the facility of a needle. When your whole household—wife, children, household goods and gods—can be loaded on a cart and carried off at one hour's notice, and you do not mention to the church where you are going, you are indeed like the needle that has dived into the haystack.

It was back in the mountains a good many miles from a railroad. A few young men were gathered in my room at the hotel, so-called, and we were considering The Way. Gently the door opened and in slid the needle. You can tell those who have been under Christian training, and I soon saw that this old man had had instruction. He afterward informed me, in one of his occasional bursts of English, intended to show his erudition, that he had belonged to the church at Fuchu, and been taught by the "Rev. Woodman and J. Thompson Coles." His faith had dwindled, and he had not informed the church when he moved.

I asked the Rev. Mr. Shiga, our deacon at Fuchu, about him. He said, "Why! that man has been lost for nearly twenty years! I will write to him." So one needle has been located, but whether it can be polished until it shines again remains to be seen.

It is hard for the Church in America to keep in touch with all her children. It is trebly difficult here. There are sixty-two baptized persons on the register of St. Mark's Church, Fuchu. But several of these are at present lost.

The Flock

An old woman, an elderly man, a young man and I, were drinking tea together at Fuchu, and talking of this man whom we had found, and whom they vaguely remembered. For, as the young man told me, the old lady was the first Christian in Fuchu. "Yes," she said, in answer to my question, "I was left a widow with a house full of little children. I had enough to feed and clothe them, but how was I, a weak woman, to make good men and women of them? That thought tortured me day and night. About twenty-four years ago the Church came to Fuchu. I sat for a while at the feet of Bishop Williams, and no one ever forgets him or his life of beautiful holiness. The Church solved my problem for me. My boys and girls all became Christian men and women, and I am at peace." And indeed, her face shows that God's peace dwells within her heart. One son died not long ago, and another has tuberculosis. Sorrow she knows, but sorrow cannot take away the peace that belongs to the children of God. I have never seen an old non-Christian Japanese whose face did not express a sad hopelessness. What transforming hope is there for those who know not the risen Lord?

"And you?" I asked the elderly man. "Well, I am almost as old a Christian as she," he said. "My two Christian children died, and I buried them in Fuchu. After that I moved away, but my heart was in the grave with my babes, and my happiness was to be near my Church, and so I have come back. The life of my body is in my children's grave, the life of my spirit is now my care, and mother Church nourishes me, and I am at peace." Lately, after much saving, he has presented to St. Mark's Church a



*Sunday congregation during silk-worm time,
when many are absent*

silver bowl to be used as a font—a memorial of his children.

"And how is so young a man as you in the class with these elderly folk?" I said to the young man. "Oh! You see I have always come to St. Mark's Church. First to Sunday-school as a small boy, and now, being a vestryman, I have to come to keep an eye on the old gentleman here, our treasurer, to see that he does not make off with our immense offerings. I can hardly remember when I didn't come to church on Sunday. Now my children come to Sunday-school, and I pray that they may love the Church as I do."

"How is Kinnosuke San?" some one asked. Kinnosuke San has been for many years one of the most earnest communicants of St. Mark's Church. He is a man of slight stature, a farmer and silkworm raiser in a small way, with terribly stained hands and finger nails, but a kind and Christian face. In the spring of 1911 a hail storm ruined all his mulberry leaves, and consequently all his silkworms died. A few weeks after that he had a severe attack of rheumatism and was completely incapacitated for months. He had to borrow 100 *yen*. As he was a poor man the money-lender charged him 32 per cent. interest, payable in advance. So whereas he borrowed 100 *yen* he only received sixty-eight but had to pay back 100. We later managed to get him out of the clutches of this Shylock, and he was able to borrow at 12 per cent., which does not seem

too small a profit to make out of a poor sick man.

One day he appeared at the church for the Communion. Every movement was agony to him, but there he was, several miles from home. It seems that he was able to get someone to pull him to St. Mark's on a cart which consisted of a sort of lattice work resting immediately on the axle, with neither back nor sides. Every foot of the rough road must have brought him great pain, but he was able to be present at the celebration, and he was satisfied.

He is now able to walk about 100 yards, and when I went to see him the other day he was out pulling mulberry leaves with his poor swollen hands. "I work so little now," he said, "that my hands are getting quite white and lady-like." Pain was written on his face, but joy was there too, during the little service we had for him.

These are some of the members of St. Mark's Church.

The Pastor

St. Mark's is fortunate in its pastor. Mr. Shiga has been there over fifteen years; first as catechist or lay-teacher, and latterly as deacon. Few men out here have been so long in one place. He is a man of great simplicity of character, and seems able to attach people to the Church rather than to himself personally—a difficult thing to do. Peo-



The Rev. Mr. Shiga and family

ple trust him, and all sorts and conditions, Christian and non-Christian, come to him for advice and help. He is a man of unbounded energy and goes tearing around on his bicycle, visiting his people, looking after the sick and comforting the sorrowful. I believe he is the best pastor I have met out here.

He is a reverent man and teaches his people reverence, so that services at St. Mark's are dignified. I always feel that he has taught them to realize that God is indeed in His house, and that it behooves them to keep silence before Him. The worship at the shrines and temples is of such a free-and-easy sort that a real spirit of reverence is hard to inculcate.

The Wolves that Threaten

Fuchu is a long, straggling town about ten miles from Tokyo, with nothing attractive about it except one temple, surrounded by a beautiful grove, and approached by an avenue of huge trees. Most of them are several feet in diameter, with carloads of mistletoe clinging to the top branches. Right in the middle of the town, on either side of the main street is the licensed quarter, the buildings being easily the best in the place. Practically every school child in Fuchu has to pass these buildings every day.

The town elects eighteen city fathers and they name one of their number as Mayor. Last year the man who owns and runs the largest number of licensed houses was chosen Mayor. This was more than the righteous soul of Mr. Shiga could stand. So with the consent of the bishop and priest-in-charge he gave battle. I can imagine the smile of the rich Mayor when he heard that this unknown Christian pastor proposed to make him resign. The smile, however, came off. Mr. Shiga suddenly sprang into prominence. Decent people gladly followed this bold leader. Then it was thought fit to intimidate Mr. Shiga; so threats were made. The Mayor has many and various persons at hand to do

his dirty work for him. Undismayed, Mr. Shiga went on with his campaign. I suppose to attack and beat up a man who for fifteen years had lived at peace with his neighbors would have been too apparent, so hints at pecuniary advantage to be got from silence followed. Nothing doing!

About this time the Tokyo papers took it up with a scream. "What!" they cried, "Such a degraded being the Mayor of a Japanese town? A nice person to give moral lectures to school children! An eminently fit person to represent the town at social functions! Suppose an imperial Prince should pass through Fuchu, should such a dog be allowed to enter his presence? And forsooth! the only man in the town brave enough to oppose him a Christian pastor!"

Mr. Shiga secured letters of introduction and began to have conferences with people higher and higher in Tokyo official circles. Then the Mayor came off his high horse and begged a compromise. If Mr. Shiga would drop the matter, the Mayor would resign just as soon as ever he could, and would not be a candidate next year.

So it looks as though Fuchu were going to be a better place through the efforts for righteousness of our deacon.* It is clearly understood by all that the Church stands for purity and righteousness, and can neither be frightened nor bought. And the best element in the town have been brought into personal touch with our worker; have learned to trust him and to seek his counsel concerning many questions other than those political. Mr. Shiga very wisely refuses to be mixed up in politics. His fight has been purely one for decency.

Fuchu would make a good missionary sermon, under four heads: the lost sheep, the sheltered flock, the faithful pastor and the wolves that threaten.

* In a later letter Mr. Walke says: "The old mayor was forced to resign and a most proper person was chosen in his place. The 'Righteous Party' landed twelve of the eighteen city fathers."



SURF BREAKING AT THE FOOT OF THE COLUMBIA GLACIER
Falling ice from the breaking glacier thunders incessantly into the sea



A SKY PILOT ON THE NEBULA

By the Reverend William H. Ziegler

The United States revenue cutter *Thetis* sailed out of Port Valdez the last week in July with a complete District Court on board—federal judge, prosecuting attorney, attorneys for the defence, marshal, clerk, court crier and stenographers—to try cases and administer justice to accused prospectors and miners, ranchmen, fishermen and sailors; whites, negroes, Japs, Indians and Aleuts, along the thousand miles of Alaska coast, westward of Valdez, past Kodiak, Unalaska, even to the little island of baskets, Attu. The message of the Gospel must be distributed amongst prospectors and miners, fur-traders, fishermen and sailors in the same way; though a meaner boat than the imposing *Thetis* must answer the minister's purpose. Let me tell of the launch *Nebula*, and something of my parish, stretched along 200 miles of the mountain coastline of Prince William Sound, Alaska.

The *Nebula* is a twenty-seven foot gasoline launch, fitted with a cabin (as all launches on this stormy, snowy coast

must be), capable of making eight miles an hour. She does not belong to the mission, but is loaned me for this summer by a generous physician of Valdez, who believes in this work. My equipment includes fifty Prayer Books, fifty Hymnals, and a folding "baby" organ.

The day before starting on my first trip I inserted in the *Valdez Prospector* a request for discarded clothing and magazines. Several bundles of each were delivered at the rectory door that same evening. We loaded our cargo early and started for Ellamar and Tatitlek, twenty-eight and thirty-five miles away. Mrs. Ziegler was the passenger; Jim Fielder, an old prospector who last fall had been blown to pieces by a dynamite blast, and whose life, minus one arm, had been saved in our Hospital of the Good Samaritan, was at the wheel; and I was engineer. The boat had been put into the water only two days before; the engine was new to me, and the wind and sea were boisterous. We sailed and tossed and plunged our way past Fort Lisicum, Mineral Creek, Gold Creek, Cliff



FUR TRADERS ON PRINCE WILLIAM'S SOUND

Mine, Shoup Glacier, out of Valdez Bay through the Narrows and on to the broad seaway of Prince William Sound. Now our troubles multiplied. Gasoline had to be transferred from a tank whose pipes were choked with rust to the forward tank. We had to pump water from our bilge frequently, as the seams were not yet soaked tight. Past Jack Bay we chugged, then crash! our clutch broke loose from its base, and off a wicked-looking, rocky and boulder-strewn coast we were stalled.

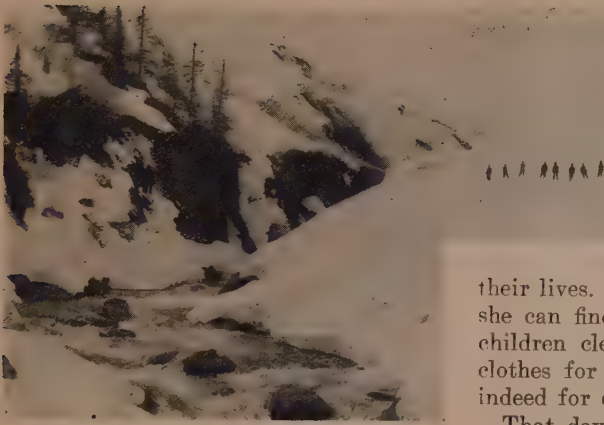
Happily we had towed behind us a small dory, and I dragged our disabled launch to a partly sheltered bight for anchorage. Lack of a cold chisel effectually prevented even temporary repairs to our machinery, so we were forced to idle the hours away until the sea should grow sufficiently calm to allow me to row the twelve miles or so to Ellamar for help. The mountains rise right from the water to a height of more than a mile, forbidding all thought of land travel. Jim Fielder's ingenuity resulted in a fish line and wire hook, and with red flannel as his bait he fished the hours away. Only "Irish Lords" took his bait. These

are a strange meatless fish, twenty inches or more long, two-thirds head and jaws.

About supper time (we were by this time nearly famished), Mrs. Ziegler claimed she could hear the chugging of an engine. I sprang to the dory and rowed out. Sure enough, along the shore came a fisherman in his power boat. He came to us, took our line, rescued us from our unpleasant berth and towed us ignominiously to Ellamar.

At a quarter to eight we sat down to a hasty supper with Mrs. Rohlf, while Mr. Rohlf, our host, a mining engineer connected with the Ellamar copper and gold mine, went off to the many cabins and bunk houses to give notice of a Church service at 8:30.

We held the service in the school-house and to my surprise it was crowded. Over fifty were present, and the great majority were men. Perhaps fifteen were natives and half-breeds. Miss Wahlgren, the school teacher, played the organ to spirited singing, and my congregation read the responses and joined in Evening Prayer with earnestness and real enjoyment. In all my services with these people I have found the



SUMMER CAMP OF BOY SCOUTS FROM
VALDEZ

same spirited interest. Once I was brought to attention with a start when a big, rough fellow called out at "Let us rehearse the Articles of our belief," "What page, Reverend?"

Ellamar is a very pretty settlement clustered on the tundra about the shaft-house and bunkers of the mine. Sixty or seventy men are employed as miners, and about as many other men, fishermen and prospectors, have cabins. A few have white wives, some have Indian wives. The day after my service I administered baptism to a mother and her child.

I took a bundle of clothing and some reading matter to one Aleut mother and her five daughters. These had gone out last fall to Little Naked Island, with the white father, to raise foxes—in this Sound country a paying industry under good conditions. But the father fell sick and in the midwinter he died. No one beside this family was on the island, and the mother and little girls had to bury the body in the snow and wait through the many short winter days and long winter nights, for months, alone. The thaw

came in May and the father's body had to be re-buried in the ground. Food gave out and starvation was very near when the sailboat *Lena*, with three Ellamar friends aboard, touched at Little Naked Island and saved

their lives. The mother works out when she can find work and keeps her pretty children clean, and as best she can, in clothes for school. They were grateful indeed for our bundles.

That day the machinists at the mine helped me repair the *Nebula*, and we sailed on to Tatitlek, the Indian village. I left my bundles of clothing with Mr. Cook, the government school-teacher, for intelligent distribution. I was not so familiar as I now am with the conditions or the people of Tatitlek. The population is near two hundred. Women and children were nearly all barefoot and everybody appeared ragged. Clothing was scarce, and my sacks of apparel and shoes made me many friends. The natives of Tatitlek are devout members of the Russian Orthodox Eastern Church. They have a large, somewhat dilapidated-looking church with a brilliantly painted tower and spire. The priest, a heavily-bearded, heavily-built man, who talked no English, took me within and with great pride pointed out the many icons.



"He took me within and pointed out the many icons"



INDIAN BOY AT TATITLEK

paintings, censers and embroideries with which the interior is embellished.

As we left Tatitlek twenty or more natives waved farewell from their skin canoes called "bidarkas." This craft is completely decked and has two or three hatches. Into these hatches are stuffed fish, children and even wives, while the paddlers sit in the openings.

The sea was smooth all the way from Tatitlek to Cape Freemantle and Columbia Glacier that afternoon. The face of this great ice sheet is four miles broad and several hundred feet high, perpendicular from the water. The cracking ice of widening crevasses and of falling icebergs is like the boom of heavy artillery. I am appalled by the marvellous perseverance displayed by the prospectors who do the impossible, and climb over Columbia Glacier in and around the labyrinth of crevasses to the quartz-seamed mountains beyond. The mass and grandeur of these mountains of rock and ice make for dauntless hearts and simple, childlike lives in many men, but bring out "the beast" in a few.

Our return to Valdez, where we arrived

Saturday, was without incident. Morning service and Sunday-school in little Epiphany Church are always a real joy to me, though Sunday-school teachers are scarce. In the afternoon I held a service for the twenty-odd prisoners in the federal jail. Evening service at Valdez I left to my brother, the Rev. Eustace P. Ziegler, of Cordova, who was visiting us for a short time. I took the *Nebula* across the bay, four miles, to Fort Liscum, and had evening service there. The officers and their families are nearly all Churchmen, so it was a well-ordered service. Nearly a hundred attended. We had a regular offering, and after the service was over other nickels came in from many of the men to buy gasoline for the *Nebula*.

The next day I started off, with my launch loaded down with Boy Scouts, for a week's camp at Sawmill Bay, twenty miles from Valdez. Other missionary trips I am making this summer, to Landlock Bay, Fidalgo Bay, Port Wells and Harriman Fiord, but so far, fortunately, I have had no second accident. I am more familiar with my motive power, but shall never have the boldness to declare that I am absolutely *intimate* with a gasoline engine.



Rev. W. H. Ziegler—on ice

THE MISSIONARY COUNCILS

NEW ENGLAND IN COUNCIL

THE fourth missionary council of the Department of New England met in St. John's Church, Providence, R. I., on October 22d and 23d. Bishop Brewster, of Connecticut, presided, and when the roll was called every bishop in New England, except Bishop Niles, responded. A large majority of the delegates were in attendance.

A resolution was offered by the Bishop of Massachusetts "that the General Convention be memorialized to so enlarge the powers of the missionary councils as to provide for the consideration of Social Service or for holding of Conferences thereon at their annual sessions." The Rev. R. W. Dow further enlarged this resolution, to include also missionary work within the department.

The Committee on Foreigners reported concerning: (a) Latin Races; (b) The Orthodox and Separated Churches of the East, and the Slavs; (c) Scandinavians and Germans; (d) The Jews; (e) The Negroes.

Bishop Parker made a very full and interesting report on Orthodox and Separated Churches, and Church work affecting the Negro was well discussed by the Ven. Samuel G. Babcock.

The Rev. Dr. Mann, of Boston, and the retiring Department Secretary, the Rev. W. E. Gardner, delivered addresses. Dr. Mann urged new methods and increased enthusiasm in the raising of the missionary apportionment, and that work in the dioceses be strengthened. Mr. Gardner reviewed last year's work in the department. When he had concluded his address a vote of thanks was passed as an expression of the appre-

ciation of his services in the department.

At the evening service, St. John's Church was packed to its capacity. All the bishops were vested and in the chancel. With the rector of the church sat Mr. Winston Churchill, of New Hampshire, in cap and gown. His essay on "Religion in Government" following Bishop Perry's address of welcome, was an admirable treatment of the subject. The Rev. B. L. Ancell, of Yangchow, brought the evening to a close with an interesting address on China.

On Wednesday morning the business session was resumed and the reports of committees continued. The report of Dr. Littell on postulants and candidates for Holy Orders was most interesting, as was also that of the Bishop of Rhode Island on "Conferences in New England Colleges and Schools," which showed the need of greater work by the Church among schools and colleges.

The balloting for the new Department Secretary resulted, on the fourth ballot, in the election of the Rev. George W. Davenport, rector of St. James's Church, Danbury, Conn.

Luncheon was served at the Bishop's House, and on the sessions reassembling the matter of appointing a students' chaplain or secretary for New England was taken up and referred to a committee for further action.

In the evening the council and all the clergymen of Rhode Island were guests of the Churchman's Club at a dinner. The speakers of the evening were Mr. Robert H. Gardiner and Bishops Davies and Rhinelander. The final word was by the Bishop of Rhode Island.

THE SECOND DEPARTMENT AT BUFFALO

NEITHER shower nor downpour—both of which were frequent during its sessions—greatly lessened the attendance at the meetings of the council of Department

II., held in Trinity Parish, Buffalo, N. Y., on October 22d-23d. The sessions opened with a mass meeting on Tuesday evening. After gracious words of welcome from the Bishop of Western

New York, Rear Admiral Charles H. Stockton, U. S. N. (retired), spoke at length upon missionary work as he had seen it. It was Admiral Stockton who, more than twenty years ago, first drew the Church's attention to the condition of the natives at Point Hope, thus giving the impetus which has resulted in our present successful work there. The Rev. Sydney N. Ussher, of New York, who has had wide experience in the Far East, referred to St. Paul's choice in going West rather than East, and showed how this determination changed the aspect of Christianity.

Another vivid feature of the Council was the men's dinner on Wednesday night, where more than 300 listened to stirring speeches by Bishop Burgess, Bishop Lloyd, Mr. W. R. Butler and Bishop Courtney. Bishop Lloyd, the President of the Board of Missions, appealed specially to the assembly and did much to make the hard-headed business men see the vision of the world-opportunity.

The papers read and addresses made at the business sessions were of a high order and showed that more than usual care had been expended in their preparation. The Council elected as its officers until its next meeting, which will take place in Brooklyn, N. Y.: President, the Bishop of Central New York; vice-president, the Bishop of New Jersey;

secretary, the Rev. Dr. J. M. Blanchard, of New Jersey; treasurer, Mr. Rufus A. Sibley, of Western New York. The executive committee is composed of the Rev. Messrs. C. T. Walkley, of Newark; B. W. R. Tayler, D.D., of Albany; R. F. Alsop, D.D., of Long Island; R. B. Shepherd, of New Jersey; and Messrs. F. L. Lyman, of Central New York; W. J. Schieffelin, of New York; William F. Morgan, of Newark, and Henry Humphreys, also of Newark.

A significant and forward step was taken in the resolution to establish a summer conference and training-school for mission study on the lines of the successful Cambridge conference, with headquarters probably at the Deaconess House on the grounds of the New York Cathedral. The following committee was appointed, with power to take the matter in hand: The Revs. Dr. Harding, H. R. Freeman, of Albany; R. H. Gesner, of Central New York; Campbell Walker, of Long Island; F. F. German, of New York; H. H. Hadley, of Newark; E. B. Joyce, of New Jersey, and J. C. Ward, of Western New York.

After the closing session, many of the delegates and visitors took the special trolley-car that was ready to convey them to Niagara Falls, returning to Buffalo for a dinner and social service conference at the University Club on the evening of Thursday.

THE THIRD DEPARTMENT AT NORFOLK

THE council of the Third Missionary Department in Norfolk, November 12th-14th, was the most successful meeting the department has yet held. Nine of the fifteen bishops in the department, together with about one hundred clerical and lay delegates and many visitors, were present. At the opening business session the Department Secretary, the Rev. G. C. F. Bratenahl, D.D., gave a most helpful keynote by comparing the extent of the department with the Balkan States, and declaring that if all the

Church people of the department were half as enthusiastic about the extension of the Church as the people of the Balkans are in driving the Turk out of Europe, it would be but a short time before the Christian message, as this Church must deliver it, would be known everywhere. The forces of the department he described as consisting of about 200,000 communicants, enrolled in more than 1,000 congregations, with about 100,000 Sunday-school pupils. As was to be expected in a department which includes the dioceses in the States of Vir-

ginia and Pennsylvania, the Church's work is well organized, though there are evident weaknesses in the work of men and boys. Therefore he urged strongly the organization of men's missionary committees.

Following Dr. Bratenahl's statement, the council listened to addresses on the methods of extending the Church's work in new neighborhoods and in suburban districts. Archdeacon Cole, of Pittsburgh, and Archdeacon Williams, of Washington, from their wide experience gave many practical suggestions.

At a later conference the national and international programme and policies of the Board of Missions were discussed by the Rev. A. B. Kinsolving, D.D., of Baltimore, and Mr. John W. Wood, of New York. Following these addresses, Bishop Lloyd answered numerous questions bearing upon the practical details of the Board's work.

One afternoon was given to sectional conferences, at which the general subject, "How to Start the Work," was considered in its devotional, its educational and its practical aspects. Each of these sectional conferences prepared a report, which was submitted to the entire council on the following day as a plan of campaign for the year. The main features decided upon were an effort to encourage the holding of quiet days and other devotional occasions, when the missionary motive might be enforced; an effort to reach educational institutions in the department with the missionary

message and to meet, so far as possible, the social needs of less privileged communities; and an effort to organize the men of all congregations into missionary committees, whose leaders should become members of diocesan missionary committees, whose leaders in turn should become members of the department missionary committee.

The public meetings of the council included two largely attended gatherings, at one of which the question, "What is the Church for?" was answered by the Bishop of West Virginia, the Rev. B. L. Ancell, of China, and Mr. Roland S. Morris, of Philadelphia. At the other "The Call to Work"—in the home, the school, from the field, and in the Church, was sounded by Colonel Massie, of Virginia; Bishop Talbot, of Bethlehem; the Rev. Dr. Pierce, of Philadelphia, and Bishop Lloyd.

The diocesan reports, though by no means complete, showed that some aggressive work is being done by diocesan missionary committees in awakening a sense of corporate responsibility for the extension of the Church.

The election of representatives to the Board of Missions resulted in the choice of Bishop Rhinelander, of Pennsylvania; the Rev. J. H. McIlvaine, D.D., of Pittsburgh, and Mr. George N. Reynolds, of Harrisburg. Bishop Rhinelander was also elected to fill out the unexpired term of Bishop Peterkin, of West Virginia, who resigned last May.

The next meeting of the council is to be held in Pittsburgh in 1914.

SEWANEE IN COUNCIL AT CHARLOTTE

NO effort had been spared to make successful the meeting of the Fourth Department (Sewanee), held in St. Peter's Parish, Charlotte, N. C., on October 29th-31st. The weather also was most propitious and the hospitality of the citizens of Charlotte unbounded. The attendance was the largest in the history of the Council and the greatest interest was manifested throughout. The two speak-

ers at the opening service on Tuesday evening were Bishop Guerry, of South Carolina, and the Rev. B. L. Ancell, of Yangchow, China. These dealt respectively with the Church's contribution to our national life and to that of the Orient. Both presented their subjects in an effective and convincing manner to the crowded congregation.

At the opening of the business sessions of the Council on Wednesday,

Bishop Cheshire occupied the chair and the Rev. Dr. Logan, of Nashville, was secretary. In addition to the delegates, there were present the Rev. Hugh L. Burleson and Mr. John W. Wood, secretaries of the General Board, and the Rev. F. M. Crouch, field secretary of the Joint Commission on Social Service. The feature of the morning session was the excellent report of the Department Secretary. He made an encouraging showing for the department—and incidentally a record of marvellous activity for himself.

In the afternoon the engrossing subject was a discussion of settlement work among the mill operatives of the South. The Rev. H. D. Phillips, of La Grange, Ga., and the Rev. G. C. Williams were the chief speakers. These men, out of their experience, stirred the Council very deeply.

The laymen's dinner in the evening at the parish house was a remarkable sight. Speeches on assigned subjects were made by the Rev. J. D. Wing, of Atlanta, Mr. Benjamin Finney, of Savannah, and Mr. John Wood, of Spartansburg. Following these came brief speeches by Mr. S. S. Nash, the Rev. Hugh L. Burleson and "the other John Wood," of the Church Missions House.

The special topic considered on Thursday was the work among Negroes. This was discussed by Bishop Reese, of Georgia, the Rev. Samuel H. Bishop, of the American Church Institute for Negroes, and Archdeacon Delaney (Colored), of North Carolina.

The Council elected as members of the Board of Missions, the Bishop of Mississippi, the Rev. Dr. Melton, of Wilmington, N. C., and Dr. James H. Dillard, of New Orleans and also accepted

the invitation of the Bishop of Louisiana to hold its next meeting (1914) in New Orleans.

Resolutions were passed: Asking diocesan councils and conventions to appoint standing committees, to keep before young men the call to the ministry; inviting the attention of the General Board of Missions to the work among mountaineers and urging its more active support; commending the work done among mill operatives; endorsing a training-school for workers at La Grange, Ga., and petitioning the General Board for a special appropriation in support of this work.

The climax of inspiration of the Council was reached in that closing service on Thursday night. Mr. John W. Wood, of the Church Missions House, presented "Facts from the Front," showing how the Church had influenced and was still influencing the life of the world. Bishop Gailor, of Tennessee, followed with an eloquent, convincing answer to the question, "Why Does the Church Need a World Field?" He proved that throughout her history the Church had only by progressive and positive missionary effort been able to keep her own life sound and strong.

At the same time with the meeting of the Council there was in progress a meeting of the Auxiliary Council of Women in the Fourth Department, attended by seventy-five delegates. It was an occasion of great inspiration. Miss Emery and Miss Lindley, of the Church Missions House, were present and contributed greatly to its success. The missionary speakers at the Council also spoke before the meeting.

THE FIFTH DEPARTMENT AT CLEVELAND

THE fourth meeting of the Council of the Fifth Missionary Department, in Trinity Cathedral, Cleveland, on October 9th-10th, brought together a body of elected representatives and visitors

more than 150 in number. One hundred women also attended the conference of Auxiliary women within the department. This took place at the same time with the Council. More and more it is the disposition to group about the

missionary councils the gatherings of other bodies which have cognate interests. This was shown in the fact that on the day preceding the Council four such bodies met: the Executive Committee of the Sunday-school Commission; the Commission on Text-books and Public Schools; the Executive Committee of the Mid-West Deaf-Mute Mission, and the Board of Missions of the diocese.

The day opened with the Holy Eucharist at 7:30, followed later by a Litany sung in procession with great dignity and impressiveness. Following this were addresses by the Bishop of Ohio, president of the council, and Bishop Lloyd, President of the Board of Missions. "Ohio," said Bishop Leonard, "is the oldest diocese in the group. It was on this lakeshore more than a century ago that the Rev. Roger Searle preached the Gospel to a few emigrants; the first clergyman of any sort to minister to souls in this region."

The two days of the council were fully occupied with three business sessions and five conferences. The topics discussed in the latter were as follows:

"The Provincial System, Would It Help or Hinder Church Extension?" Speakers, the Bishop of Michigan City, and the Rev. Dr. W. F. Faber.

"Can the Missionary Council and the Sunday-school Convention be Co-ordinated?" Speaker, the Rev. F. C. Sherman.

"Teaching Missions in the Sunday-schools." Speakers, Bishop Lloyd and the Rev. Arthur B. Gray.

"Seminary Training for Men to Work in Small Towns and Rural Districts." Speakers, Bishop Weller and the Rev. Dr. De Witt, Dean of the Western Theological Seminary.

"The Use of Laymen as Catechists, Preachers and Evangelists." Speakers, the Bishops of Indianapolis, Springfield and Marquette, and Archdeacon Dodshon.

"How Can the General and Diocesan Boards of Missions Co-operate in the Interest of Church Extension?" Speakers, the Bishops of Milwaukee and Western Michigan and Dean Marquis.

The Church Club of Cleveland entertained the council at a banquet on Wednesday evening, at which the Bishop of Michigan, Mr. Herbert N. Laffin, of Milwaukee, and Bishop Lloyd were the speakers. Another social function was the luncheon at the Country Club on Thursday. At the closing service in the cathedral on Thursday evening the Bishop of Chicago was the preacher.

The Auxiliary women within the department held daily conferences and study classes, bringing their meeting to a close on Friday morning with a celebration of the Holy Eucharist, at which Bishop Weller, of Fond du Lac, preached the sermon.

A MISSIONARY CONFERENCE IN THE ROCKY MOUNTAINS

GRAND JUNCTION, Col., entertained the Council of the Sixth Missionary Department, October 18th to 20th. Although a meeting on the western edge of the department involved long journeys for most of the delegates, in some cases as much as 3,000 miles for the round trip, the attendance was good and representative. Iowa was the only diocese or district unrepresented.

Bishop Brewer, as president of the Council, celebrated the Holy Com-

munion at the opening service on October 18th. The annual sermon, preached by Bishop Olmsted, of Colorado, reviewed some modern tendencies detrimental to the development of the spiritual life of both clergy and laity, and urged that they should be combated by study, worship and work.

At the first business session the Rev. C. C. Rollit, Department Secretary, presented a statement showing the wide range of his activities as an officer of the Board of Missions and the helper of

the department. Wherever the Forward Movement plans suggested by the Board of Missions had been carefully followed, there he had found striking results. Every missionary district in the department had given the full amount of the apportionment, but Montana was the only diocese that had reached or passed that goal. Mr. Rollit then referred to some of the difficulties under which the Board of Missions labors in making its appropriations to the domestic field. His suggestion that a committee be appointed, consisting of one representative from each diocese and district, to supply the Board with information concerning relative needs, was adopted.

The review of the work of the year in the various dioceses and districts was given by bishops and other representatives, who showed that the activities of the department ranged from the effective social service work of the Church in such cities as Omaha and Minneapolis to the simplest kind of frontier missionary work in districts like Wyoming and Western Colorado.

One of the most interesting sessions was that which considered methods for the introduction of an adequate policy for Church support and Church extension. Archdeacon Hooker told in detail of the plans followed in Montana and some of the striking results that had been secured. After hearing the statement, the Council unanimously adopted a resolution offered by the Rev. Dr. Freeman, of Minneapolis, urging each diocese and district within the department, so far as practicable, to adopt the Montana plan. Its two main features are: First, the adoption of the method of the every-member canvass and the weekly offering as a diocesan policy, and secondly, the setting aside of a clergyman or layman whose first duty shall be to secure the adoption of these plans in the several parishes and aid the parishes in carrying them out.

Among the other important subjects discussed in the conference sessions were methods of developing an adequate

supply of Western bred men for the ministry and the relation between missionary experience and parochial usefulness.

The public meetings of the Council were held on Friday evening, when Archdeacon Dennis, of Western Colorado, and Archdeacon Parshall, of Duluth, spoke effectively of the work to be done in the home field, especially among the white people and the Indians, while Bishop Partridge, of Kansas City, told graphically of the methods and triumphs of the Church in her work abroad; and on Sunday afternoon and evening, when addresses on various phases of the Church's activity were made by the bishops and others.

Saturday evening a largely-attended reception was held, followed by brief addresses by Mr. William C. Sturgis, of Colorado Springs, Mr. A. DuPont Parker, of Denver, and the Rev. Theodore Sedgwick and Mr. John W. Wood, of New York.

At the business sessions the Council elected as its representatives on the Board of Missions, to take their seats in October, 1913: Bishop Thomas, of Wyoming, the Rev. James E. Freeman, D.D., of Minneapolis, and Mr. William C. Sturgis, of Colorado Springs. It was decided to hold no session during 1913, in view of the meeting of the General Convention. Minneapolis was chosen as the meeting place for 1914.

During the Council session members of the Woman's Auxiliary from most of the dioceses and districts of the department held a conference of their own, with addresses by Bishop Brewster, Bishop Partridge, the Rev. C. C. Rollit and Mr. Wood. The gathering was enthusiastic and representative and indicated clearly how large a part in the Church's work in the department is being taken by women of the Auxiliary.

One afternoon was devoted to a conference of those specially concerned in the work of the Sunday-school, with addresses by Bishop Mann, the Rev. A. E. Knickerbocker, the Rev. J. E. Freeman, D.D., and others.

A MISSIONARY COUNCIL ON THE PACIFIC COAST

THE Council of the Eighth Missionary Department held in Los Angeles, October 17th to 21st, was generally felt to be the best gathering of the department since its organization. The sixty-two delegates represented every diocese and district in the department except Alaska and the Philippines. There were besides many visitors, especially from the other diocesan branches of the Woman's Auxiliary.

The opening service in St. Paul's Cathedral on Thursday morning was an inspiring occasion, made all the more memorable by the stirring sermon of the Bishop of Utah. The responsibility for service was the underlying thought, applied by the bishop in a forceful appeal for Department VIII. to do more for the Church's work abroad. He stressed the fact that the carrying of the Gospel to those who have it not is the first work of the Church. "What is the Church doing for the heathen?" he asked. "This is the test. The language of money all western men understand. How much do we give to foreign missions?" An accurate comparison of the amount given by the most generous church in each diocese and district of the Eighth Department with the gifts of the Presbyterians and Methodists showed that the Church was shamefully behind the others and demanded an explanation. Two reasons were discovered: (1) The traditions of the Anglican Communion were for appropriation rather than contribution; and (2) the Prayer Book and the whole devotional life—culminating in the Holy Communion—is individualistic. Even the catechism tells the child that the Holy Communion is for the strengthening and refreshing of his own soul. Deeper thought, however, must save the Church. If she has received freely the treasures of the past it is only that she may give to others. At the basis of all her teaching and devotion is the truth of the Incarnation and that means the infinite

value of every human life and the duty of the Church to seek and save all the children of men.

The sermon caused much comment and, as one delegate put it, "set the whole spirit of the Council just right."

At the business session in the afternoon Bishop Nichols, as president, surveyed what he called "the dual nature of missionary interest" as contained in the missionary canon, pointing out that effort to extend the Church within the department must go hand in hand with effort to extend the Church everywhere. He was gratified to find that only one-thirteenth of the congregations of the department had failed to make any offering, but thought that even this fraction should have a larger denominator.

In his annual statement the Department Secretary, the Rev. George C. Hunting, reported that in the nine months since he took office he had addressed over 100 congregations and had travelled 32,000 miles. He was endeavoring to be a link in uniting many dioceses and districts into a working unit. He urged that the Eighth Department should at least keep pace with and, if possible, lead the other Departments in the percentage of increase in missionary giving.

The work in the various dioceses and districts of the department was then rapidly reviewed in ten-minute statements from the bishops and other clergy.

The conference sessions included consideration of the educational work being carried on by the department in theological and other training-schools, and in schools for the Indians. Turning to the educational work abroad, the conference heard with much pleasure Dr. H. W. Boone, who gave an interesting account of the development of Church schools in the Orient. The need for more adequate support of this work was emphasized by the Rev. Willard H. Roots in speaking upon the New China Fund. As a result of this discussion the coun-

cil appointed a departmental committee to secure contributions for the fund. One session was devoted to methods of leading congregations to the highest missionary efficiency through organization and work, through the distribution of literature and the holding of mission study classes. Saturday morning was devoted to social service work, as required in the great and growing cities of the Pacific coast, and as exemplified in Christian mission work abroad. One evening was devoted to the consideration of men's work at a dinner at the University Club and a second evening to women's work, with addresses by the bishops of the department; while on Sunday evening, when the conference closed, a great meeting was held in the Mason Opera House, with the united choirs of the city upon the stage. The building was filled to the very last row in the top gallery and all present went away with a new purpose to further the Church's missionary work. The addresses were made by Bishop Keator, of Olympia, Bishop Moreland, of Sacramento, and Bishop Nichols, of California.

At its business sessions the council elected the following officers: President, the Rt. Rev. W. F. Nichols, D.D.; Secretary, the Rev. Paul Jones, Logan, Utah; Treasurer, Mr. C. E. C. Higdon, Los Angeles, Cal.

As its representatives on the Board of Missions it chose the present members: The Rt. Rev. J. H. Johnson, D.D., Ven. J. A. Emery, San Francisco, Cal., Mr. J. Walcott Thompson, Salt Lake City, Utah.

A committee was appointed to confer with the Board of Missions with regard to reorganizing the Executive Committee so that its membership should embrace at least one representative from each department.

Another committee was appointed to confer with the Board with regard to the possibility of arranging for the ad-

ministration of the domestic work in the United States on the same basis as the domestic work in Alaska and the insular possessions and the work abroad.

A departmental missionary committee on General Missions was appointed, consisting of one delegate from each diocese and district.

An amendment to the constitution was adopted providing for a meeting of the council during the time and at the place of the General Convention.

A committee on deaf-mute work was appointed, with the Rev. H. H. Gowen, of Seattle, as chairman.

The Board of Missions was requested "to arrange an extensive and comprehensive missionary exhibit at the Panama-Pacific Exposition in San Francisco in 1915."

A valuable study, made by the special Committee on Stipends and Qualifications of Missionaries, showed clearly that for the most part the clergy of the department were being inadequately supported. "In general, salaries are lower in the dioceses than in the missionary districts and they are lowest of all in those dioceses which have the greatest attractiveness of climate and conditions of life—California and Los Angeles."

A committee was appointed to bring the claims and opportunities of the missionary work of the Eighth Department before the Church with a view to securing recruits with high qualifications. This committee is also to prepare forms upon which bishops may obtain information with regard to the physical, mental and spiritual qualifications of prospective missionaries.

The next meeting of the council is to be held in Seattle in the autumn of 1914.

On Wednesday, October 16th, a Sunday-school convention for the department was held in Los Angeles, at which the various phases of Sunday-school work were considered by the council delegates and others.

WORDS FROM DEPARTMENT SECRETARIES

EXTRACTS FROM THEIR REPORTS TO THE RECENT COUNCILS

The Rev. W. E. Gardner, who was retiring as secretary of the Department of New England, made the following suggestive analysis of the work of the department secretary:

PRIMARILY, the Department Secretary is an *organizer* rather than a persuasive pleader. The Church has not created a special preacher for the purpose of relieving rectors from the unpleasant task of making an appeal for a missionary offering.

The Department Secretary's task is to discover and keep alive the most important motive in parochial and diocesan life. Money is only a by-product of his work. In every diocese, in every parish, the great motive of "showing forth the Father" is present. Sometimes it is dominant in an individual, sometimes in a whole group, a committee, an organization, but whenever it is found, there is where the Department Secretary should begin his work. In a word, his first motto should be, "Find and help the forces at work."

His emphasis should be on organization, and not on public speaking. A quiet conference with a business man in his office may help the rector to gain a leader for his men; a chat with a group of Sunday-school teachers about their work may change the future atmosphere of the Sunday-school; a conference with the vestry, a lunch with a committee, an evening at the men's club, all mean the organizing of the energy of the parish for other things than money. While the Department Secretary should always have an interesting story to tell on Sunday morning, and Sunday afternoon, and Sunday evening, yet the telling of that story is not the reason for his being. He comes to the parish, not to entertain, not to entice, but to show ways by which that parish may enter into a larger use of the powers it has received from on high.

Secondly, he must be a man of *discre-*

tion. To him is given the responsibility of studying and knowing intimately the life of a large unit of Church organization. This unit contains dioceses, as well as parishes and individuals. Tradition, prejudices and local standards must all be respected. The weaknesses and the signs of strength must all be sympathetically treated. Every Department Secretary hears criticism and stories that should never be repeated. He meets influences that lure and tempt. Lacking the steady influence of a parish, with its call to responsibility from the altar and the homes of the people, he is in sore straits, and he endangers the Church unless he has a keen ability to put first things first.

Thirdly, he must be a man with a *Church-wide vision*. On one hand, he is the agent of the Board, but the Board is but the represented life of the whole Church. Thus in a very distinct way the Department Secretary is an agent for the whole Church. But, on the other hand, he is elected by a department. If his election means anything, he has a commission from that department. He is to create a clearer recognition of the department unit and of department responsibility. His office is the outgrowth of the conviction that the mind will more easily grasp a total responsibility when it is presented in terms from one to eight, than when it is presented in terms of from one to eighty.

This whole objective of department life must be kept clearly in mind. We may have various ideas about the value of the provincial system; some may deplore the tendency toward provinces which the department clearly holds forth, others may rejoice—but we must all agree that a province which comes into being because of regard for its own welfare will be a poor, miserable thing

compared with a province that is the outgrowth of needs that cry aloud to the whole Church.

Here in New England we have special questions to face. Our 25,800 students, our foreign-speaking populations, our rural conditions—all present problems that we cannot shirk, but all these questions become stimulating only as we rise out of the attitude of saving men, and attain the point of view where we call upon men to give us their aid in saving the world.

The Department Council of to-day must see this clearly and must elect a Department Secretary who is able to see that department life is important, not because it is an agency by which certain ends are accomplished within the department, but because it is an agency by which men will be led to comprehend and assume responsibility in the life of the whole Church.

You can all doubtless add to these standards many others, but I desire especially to urge that you consider carefully the organizing ability, the power of discretion, and the vision capacity of the man who is to serve and represent you.

* * *

The Rev. Dr. Bratenahl, Secretary of the Third Department, spoke in part as follows:

WE are gathered as the Missionary Council of a Department in the Kingdom of God on earth, with geographical boundaries. The twelve dioceses comprised within this department include an area of over 125,000 square miles, with a population of about 12,000,000, about equal both in population and area to the combined Balkan States, including Roumania and the Kingdom of Greece. One cannot help feeling that if it were possible to arouse in this department an equal enthusiasm for the winning of the world for Christ which these states are evidencing in their effort to overcome the Turkish Empire, this department alone has sufficient resources to accomplish the evangelization of the world in this generation. * * * There are three ways which at

once suggest themselves as means by which the missionary purpose within this department can be more and more aroused and made more effective. The first is through an increase of individual and corporate prayer. The second by a more comprehensive and efficient development of missionary education, and the third through definite and united organization. * * * While the offering to the Board for general missions is still inadequate, the problem of our foreign-born population, and of the mountain people, within the department, is not only pressing but one which in some respects and in some instances could be more efficiently undertaken by the Board in co-operation with the dioceses, as is now the case with the appropriation and work among the Colored people. I trust that through the conferences this afternoon we may approach the solution of some of these problems.

A great step will be accomplished if, in addition to the men and the boys, we can co-ordinate the Woman's Auxiliary, the Junior Auxiliary, the Sunday-school and the Babies' Branch, so that all the missionary forces within the department may work together toward the one great end. It has been truly said there is in this day "the need of an Intelligent Conception of the Nature and Mission of the Church of God."

I

WHAT A CHINESE GENERAL SAYS

GENERAL LI YUAN-HUNG, commander-in-chief of the Republican Army, said in an interview for the press: "Missionaries are our friends. I am strongly in favor of more missionaries coming to China to teach Christianity. We shall do all we can to assist them, and the more missionaries we get to come to China the greater will the Republican government be pleased. China would not be aroused to-day as it is were it not for the missionaries, who have penetrated even the most out of the way parts of the empire, and opened up the country."

OUR LETTER BOX

Intimate and Informal Messages from the Field

One who in his youth travelled widely in the world and was on the flag ship of Commodore Perry when he entered Japan writes as follows :

MY wife, who I think reads her SPIRIT OF MISSIONS with more real spirit than she does the Good Book (do not give me away) has received the August number, which I find most interesting, especially the article upon Dr. Sun-Yat-Sen. I lived at Hong Kong eight years (1856 to 1864) and was first in China in 1853; and landed on Japan with Commodore Perry, July 14th, 1853. What wonderful changes I have seen in China and Japan since those days! . . . In 1856, with a missionary friend, I was stoned by a mob from the walls of the great city of Canton as we walked across the city, and barely escaped with our lives—and "the reign of terror" following! But a handful, two hundred now living, know anything about it. The great uprising on January 15th, 1857, in Hong Kong, fills me with horror whenever I think of the possibilities. Except by the saving of an Almighty Hand thousands of foreigners on that morning would have been decapitated, and for each head delivered at Canton \$2 would have been paid! . . . "What hath God wrought?"

* *

Bishop Tucker, of Kyoto, writing about the rapidly rising cost of living in Japan, says:

THE effect of the new tariff (adopted last year) is now beginning to be seen in a rise in the price of practically everything used by a foreigner. Only last week, e.g., the Kobe Chronicle announced a rise of 10 per cent. in the price of bread, and stated that the Kobe price is now exactly double that in London. Then apart from the tariff the price of rice has risen this year to thirty *yen a koku*, almost double what it ordinarily is. The price of pretty nearly everything in Japan is dependent on the price of rice—wages, native food stuffs, clothing, jinrikisha fares—practically

everything for which one has to pay—have all gone up. The Japanese themselves are in great distress. We had an example of this in St. Agnes's School. All school children are required by regulations in Japan to bring their mid-day meal to school in a lunch box. The principal of St. Agnes's noticed that many of the children did not seem to be eating their lunch, and upon examination found that though they were bringing their boxes according to the rules, yet that these were entirely empty. This is not an isolated case. The papers are constantly reporting similar instances, and the government has had to come to the aid of the parents in almost every province.

* *

THE Bishop of Southern Virginia tells of a remarkable work done among Negroes by a Negro. He says: "In 1890 Christopher Lewis, a young Colored man, came from St. Paul's School, Lawrenceville, to be the town barber of Chatham, Va. At once he began to help his race in educational and religious matters. He gave a lot worth \$100, begged and gave enough money to erect a very neat chapel thereon. A few years later he asked the Board of Missions for a teacher to teach a parish school. He furnished the log-cabin free of rent and boarded the teacher at a mere nominal cost. The school outgrew the cabin, and Lewis took his own money and built a school-house, adjoining the cabin, with two rooms and a small auditorium, charging no rent. He then asked for two teachers. There are now 100 pupils in many grades, and a third teacher is a necessity. We need \$100 more to pay this teacher; Lewis's wife and daughter are teaching in the school for one-third less than they could get in the public schools."

The Rev. H. W. Fulweiler sends the following account of Emmanuel Mission, Rapid City, S. D.:

THE mission has a beautiful little stone church and small frame guild hall situated in a town of nearly four thousand inhabitants. Rapid is a fairly busy place of varied industries and a railroad centre. It is situated where prairie and Black Hills meet. Through the gap between Hangman's and Cowboy's Hill, at the west end, one can look into the inner circle of the hills or Paha-sap-pa, as the Indians call them; to the east one looks far across the rolling prairie country, mysterious like the sea. North and south at this season of the year can be seen, close to town, the tents of the Sioux who have come to bring children to the Government School, and to work a bit and trade. They are a picturesque and dignified people on the whole—very many Church people who now and then come to the church, the women adding color with their bright blankets. At the Government school, where are more than two hundred boys and girls, more than 50 per cent. are baptized or confirmed in the Church. The Roman Catholics come next, with about 40 per cent. perhaps, and the rest are scattering.

The work in town itself is very much like that of any congregation or parish. There is a flourishing branch of the Woman's Auxiliary, a women's guild, a girls' guild, Brotherhood of St. Andrew chapter, men's club and Boy Scouts. There are very many unattached persons in the town with whom work can be done. There is always a considerable shifting population. Things generally are not so settled as in the South, East and Middle West.

The missionary serves other towns occasionally, and is in touch with people sometimes a hundred miles away, who look to Emmanuel as their church. Once a month a service is conducted at the Indian school. Other ministers of the town go out one Sunday each month also. All told, the baptized, confirmed and adherents of the mission number some 150 souls.

We are so accustomed to hearing about the Indian work of South Dakota that we are apt to think of that state as entirely given over to the work among the Red Men. The following letter from the energetic missionary at Winner is a reminder that work among white men may be equally interesting:

I WOULD that you could have looked in on Sunday last. You could not have found a more devout little congregation anywhere nor one that more appreciated its church. The bishop was especially pleased, and promised to come again soon to consecrate the church. It was nearly complete for the bishop's coming. The tower up and the bell in place—the first bell in that section of



TRINITY CHURCH, WINNER, S. D.

country. The vested choir was installed and the new guild house ready for use. The bishop confirmed eleven persons, thereby doubling our communicant list. Afterwards the mission was fully organized and assumed a measured self-support, promising to pay half of my salary, whereas heretofore the bishop had been responsible for the whole. Last Monday night a goodly number of the business men of Winner met at the guild house and were very enthusiastic about forming a club for the betterment of conditions in the town. They took hold splendidly and intend to equip the building at a cost of about \$1,000. Every man in town is to be induced to enter. Clean athletics will be the first move for bettering conditions.

Now I am about ready to start a new church at Witten, twenty miles west. Not a single communicant there as yet, but a splendid little band of faithful souls who have placed themselves under my care.



VIEW OF JACKSON, WYOMING

INTO THE JACKSON HOLE COUNTRY

By the Reverend A. deF. Snively

IT was a beautiful afternoon in mid-July when we descended from the railway train at Lander and took the stage for the Shoshone Indian mission on the Wind River Reservation. Archdeacon Dray and I were the travellers, and the stage was a modern touring car. Such is the progressive spirit of the new West!

It is remarkable how one good and faithful man may leave his impress upon an entire country. Everywhere as we journeyed we were reminded of the Rev. John Roberts, for over thirty years the devoted missionary in this section. In the village of Milford the little white church on the hill spoke of him, as also his other churches at Shoshoni, River-ton, Hudson and Lander.

After a Sunday on the Reservation we started on our journey up the Wind

River to its source, over Twogwotee Pass, and down into Jackson Hole. We intended to make all the calls possible and to grasp any opportunities for service that offered. Our outfit consisted of a strong, light wagon and team and a saddle-horse, with camp beds and a tent. We had a half-breed driver to look after the horses and the cooking.

We were a week reaching Dubois, sixty-five miles up the river, as we not only visited all the people we could along the road, but made a detour around by the "Circle" and into "Scotland." Circle was not so-called because of the road to it; it is customary to name ranches after the principal brand they use. That night, for example, we camped at the Double Diamond. Next day I invaded Scotland on horseback—a colony of Duncans and Muirs and Campbells. I



ON THE CONTINENTAL DIVIDE

"Cliffs of bare rock rose a thousand feet higher"

found them all staunch Presbyterians, some of them only five years over from the Old Country. Soft of speech and gracious of manner they were, living in the prettiest log cottages set in a narrow, verdure-clad valley, or perched upon its side. Inquiring about the baptism of their children I found they had not succumbed to the carelessness so woefully prevalent in this country. All the children had received the Sacrament, most of them from a Lander minister who had visited the valley. But the Rev. Mr. Roberts had been called upon to perform at least half the marriages, and the Rev. Mr. Coolidge had baptized the first child in the colony born in this country.

These were a few of the many instances where we came across the results of John Roberts's ministry. At one of the first ranches we reached while still on the Reservation, we found a Scotch Presbyterian who had married a half-breed. The daughter, a comely graduate of Carlisle, served us each with a glass of milk. She and her mother had been baptized by Mr. Roberts. Everywhere people spoke of him and asked about him; he seemed a valued friend to them all.

Dubois owes its existence mainly to its location on the road to Yellowstone Park. It is the last place where supplies can be secured before one reaches Jackson Hole. There are fine farms along the river and the country is a good one for range cattle. Here, eighty miles from a railroad, stands another of Mr. Roberts's churches, a small log structure. Owing to his many duties, he does not get up here often. We were in town over Sunday and held services afternoon and evening. It was encouraging to find the people so appreciative; absolute indifference to religious services is the problem we have to face in so many places.

That is one of the main obstacles to work over in Jackson Hole. From Dubois the road led us gradually up and up (sometimes not so gradually) until we crossed the continental divide at an altitude just below ten thousand feet, between peaks and cliffs of bare rock that rose a thousand feet higher. The aspen, pine and spruce which clothed the mountains seemed far away from the dry, treeless, sage-brush country we had left. And then, as we descended the western slope, the glorious Teton Range stood before us. Why should not men living in that wonderful valley, cut off



"The glorious Teton Range stood before us"

from the world, feel irresistibly the nearness and presence of God? But they do not; they need His Church, as we all do, to call them out of themselves, to raise them above the pettiness and meanness and selfishness of their lives, to remind them of what they owe to Him.

The first two settlers we came across confessed, both in the same words, to membership only in the "big church"—which means no church. The next families, though they avoided admitting it, were Mormons; the first we had met on the trip. Others we found, however, who were eager for the ministrations of the Christian Church.

The Hole lies south of Yellowstone Park. It must have been one great lake at some time, but is now a wide, flat valley with Jackson Lake almost at its centre and the Snake River winding through it. It is walled in on all sides by high mountains and was until recently a refuge for outlaws and desperadoes. The land is fertile and free from alkali, but the season is short. They raise timothy instead of alfalfa, and were eating strawberries the first of August. It now takes two days by stage

to reach Jackson from Idaho, but the railway will soon find its way in and a period of rapid development is sure to follow.

At Jackson we found the Rev. Robert M. Beckett, the priest who has been in charge, the Rev. Seth C. Hawley, who succeeds him and who had just arrived, as well as Bishop and Mrs. Thomas. The log parish house under construction was not yet finished, so the bishop accepted the Mormons' generous offer of their building for Sunday services. The Holy Communion was celebrated in the morning. As the people have not yet acquired the habit of attending morning service the attendance was not large, but at night the place was crowded. More than half the town's population must have been there.

The following Tuesday evening at Grovont, a town in its infancy, fifteen miles north of Jackson, the bishop held a service in the sawmill. Benches to accommodate fifty people had been arranged with the rough planks, and they were more than crowded. The "chancel" was flanked by the great saw, and other machinery loomed vaguely in



OUR CAMP

the background. Light was furnished by hanging lanterns, and music to accompany the singing of the hymns by the roar of waters in the mill-race and the Gros Ventre River rushing beneath the mill. It was a service as hearty and inspiring as it was unusual, and laden with promise for the new minister's work.

His "parish," though thinly populated, is at the beginning of an extended growth. His predecessor has, in the face of hostility and indifference, broken the ground, and there is now a great opportunity to sow the seed. The Church is first in the field, and the people are ready for it. The Baptists are also on the ground, doing a vigorous work. We have a parish house, "St. John's Hostel," at Jackson and a church at Grovont, both as yet uncompleted. They must be finished immediately in order to permit the accomplishment of effective work.

The archdeacon remained for ten days in the Hole to join Mr. Hawley and Mr. Beckett in arousing fresh interest and securing support for the work. After a trip into the Park with Bishop and Mrs. Thomas, I rejoined him and we retraced our way over the mountains. One Sunday found us near the top of the Pass. All about us in the open were the range

cattle, and hidden in the forest were the elk. At dawn we could hear the coyotes yelp, and we knew that the wolf and the bear and the mountain lion were not far away. It was with a thrill that we found ourselves repeating in Morning Prayer, "All the beasts of the forest are mine, and so are the cattle upon a thousand hills."

Face to face with the Church's problem, how to reach the isolated settler and ranchman, we felt sure that God will send more laborers into His

harvest and bless the work of those in the field. For He who "knows all the fowls upon the mountains, and in whose sight are the wild beasts of the field," knows also His own children and keeps them ever in His sight.



ST. THOMAS'S CHURCH, DUBOIS

THE Presbyterian Board of Foreign Missions has issued a call for 100 additional men and women to go to China within the next three years.

A MISSION THAT HELPED ITSELF

THE mission of Spirit Lake, Northern Idaho, might almost be called a product of chance—if one did not know that the Spirit of God is ruling in the growth of His Church. In August, 1910, our missionary in that section visited the town. On this occasion the Prayer Book was used for the first time at Spirit Lake.

So deep was the impression made by this visit that a mission was immediately organized by the few resident communicants of the Church, and arrangements were made for a monthly visit by the missionary. The splendid spirit manifested led him, in October, to make his headquarters at Spirit Lake, and in the following month the building of the church was discussed. A guild had been formed almost at the beginning, which began immediately to take up work for the new church. Once a month or oftener the business men, and other communicants, met to discuss ways and means. Easter of last year saw \$200 accumulated. The land was given by a generous layman, plans for building were adopted, and July saw the building under construction. It was sufficiently completed to be used for services last winter. It seats about a hundred, and by self-sacrificing work of its members every penny of indebtedness has been paid. Some things, of course, are still wanting for its equipment: proper vessels for the Holy Communion, font, lectern, altar book, etc.



ST. JOHN'S, SPIRIT LAKE

The Sunday-school festival on December 23d was held in the basement of the church, which was found to be admirably adapted for public purposes. It is full concrete, lofty, light and comfortable, equipped with complete plumbing and having an abundant water supply. As soon as practicable, the basement will be made free to the use of the public as a place of resort, for reading, writing and quiet recreation.

FORWARD MOVEMENT NOTES

A VESTRYMAN of a Central New York parish says: "The duplex envelopes have made it possible for us to pay our apportionment in full from the offerings of the people for the first time! Heretofore, we have had to make up the shortage in other ways. As one who vouched for the success of the plan, I feel much gratified."

THE Committee on General Missions in the Diocese of Bethlehem reports that forty-seven congregations have adopted the weekly offering plan. In every case an increase of gifts for diocesan and general missions is reported. Many of the congregations using the system have succeeded in giving the apportionment for general missions in full for the first time in their

history. The committee commends the duplex envelope as the best of systems. It has stood the test. The committee advises all other congregations to try it.



TESTIMONY FROM DEPARTMENT VIII

I CAN say most sincerely that the duplex system has proved to be a success in our parish. It was the only way a beginning could be made and in itself it is a continuous educational campaign. We will raise more money for missionary purposes and parochial work than ever before. The income from pews remains the same. Best of all it is the only system of Church giving which adequately emphasizes the mission of the Church. I have the satisfaction of feeling that this system does away with the many special appeals that I had to make for missions. It has the merit of explaining itself.

The duplex system is a good thing. Those who opposed it are falling into line. During the past year the pledges have more than doubled the income of the congregation.



THE duplex system has been used in this mission for some time and works well. I am satisfied as to its usefulness.



THE duplex way is the only way. It certainly has produced results here. Offerings for parochial work have increased. Church attendance has improved, and there is a better feeling in regard to missions in the parish. The envelopes educate people on the subject every Sunday in the year, teach them to give, and at the same time take away that enthusiasm-killing sudden demand for a large sum for missions. In short, my experience has justified every claim made by the Board of Missions for the plans it recommends.

THE duplex system has proved successful beyond our most sanguine hopes. We have more than doubled our apportionment for general missions. The yearly apportionment in the past, less in amount than this year, has never been fully met. The result achieved with general missions will also obtain with the diocesan Church extension apportionment, which will also be doubled before the end of the year, as the stream of weekly offerings for extra-parochial purposes is increasing steadily as the people realize, more and more, the Church's true work. Words can hardly express the good effect of the every-member canvass which preceded the change of system, as it established by personal contact a bond of sympathy between the members, whereby the parish has been greatly strengthened. Notwithstanding the big increase in offerings for others, those for the support of the parish have also shown a remarkable gain, and for the first time the regular income this year has proved sufficient to care for all current expenses. Any church that finds difficulty in meeting its apportionments and does not avail itself of the duplex system is neglecting a great opportunity.



A MAD CONGREGATION

THE congregation of the Chapel of the Nativity at Silver Lake, Pa., has evidently read "Pilgrim's Progress" to good effect, and is profiting by the example of the man whose

"... neighbors called him mad,

The more he gave away, the more he had!"

Services are held in the loft of a barn at present, but it is hoped some day to have a church. In the meantime the clergyman-in-charge sends us a check for \$8.55, representing collections taken up, asking that it be used for General Missions.

NEWS AND NOTES

THE new Japanese diocese to which aid is to be given by the Canadian Church is to be called Mid-Japan. The bishop-designate is the Rev. Heber Hamilton. The population of the diocese is about 6,000,000, but only about 1,000 are baptized members of the Nippon Sei Kokwai. Among those recently baptized are three judges of the High Court. The diocese has about forty workers—Canadian and Japanese.



AN English Churchman recently received a letter from a young man who lately left England to settle in the United States. In the course of the letter the young man says: "I am living in a town with 2,000 population and four 'churches,' but none of them Episcopal. The nearest Episcopal one is fifty miles away, and if I and my wife went it would cost us eighteen to twenty shillings for the trip. I never took much interest in missions at home, but have wished thousands of times that I had, and I hope that when you have any missionary services you will urge the people to help the bishop and ministers of this country with every penny that you can, that we may get more churches and more ministers established in this country."



Bishop Temple sends this message from North Texas:

THE Church's work in this district is moving on, and while we are not doing anything out of the ordinary, we have every reason to feel encouraged about the work. I have all the places filled with good men for the first time since I have been in the work.



THE Archbishop of Canterbury, speaking upon the responsibility of the Church of England for the religious needs of Western Canada, said recently:

"We stand at one of the stages of the world's history, which (a thousand years hence, may be) people will look back to as a turning point. Colossal issues turn upon our action or inaction just now here in England for the future of Canada."



THE George C. Thomas Memorial Library, connected with St. Matthew's Mission, which since its erection has been doing such splendid work for the people of Fairbanks, Alaska, has added yet another to its excellent activities. A night-school has been established, designed particularly for older people who have been deprived of educational opportunities. Many such can be found in these mining camps, and they are eager for a chance to learn. This night school should add materially to the usefulness of the library and its beneficent influence in the community.



BISHOP Biller, of South Dakota, who was consecrated on September 18th, took an early opportunity of getting into immediate touch with the Indian work which forms so important a part of his responsibilities. The first of October saw him on his way to the Rosebud Agency, where he made a round of visitations. A touching incident occurred at the opening of his trip. His first visit was to St. Agnes's Mission, White Lake, where a new day-school for Indian children has just been opened. As he arrived a group of Indians appeared to greet their new bishop. They shook hands with him and then Mrs. Knock-off-two placed in his hand a small sum in silver coins, saying: "This is a greeting in token of friendly helpfulness from our woman's society, to be used as the bishop wishes." Where, even among white folk, would a more gracious act have been done?

THE new Emperor of Japan has been daring enough to make at least one startling innovation in established custom. He has ridden in the same carriage with his wife. This is the first time such an event has occurred in the history of Japan.

¶
MR. MATHEW MAHORN, a well-known Roman Catholic lawyer of Alabama, speaking recently in New Orleans, said that on a visit to Cuba for the purpose of organizing the Knights of Columbus, he found very few men attending church, although Cuba had always been "a Catholic country."

¶
THE Rev. W. E. S. Holland, one of the leaders in the work of the Church of England among the students of India, asks this pertinent question: "Has England any right to the Gospel that does not belong equally to India and China? England has had ten thousand-fold the opportunity that has ever yet been offered to non-Christian Asia. It is time for the Church to redress the balance."

¶
THE Bishop of London, speaking about some observations on his visit to Khartum last January, says: "The fact remains that the great tracts in Soudan handed over to British missions and kept intact for them have far fewer mission stations than the tracts handed over to the Roman Church. Here great tribes, such as the Dinkas and Shillooks, have not yet fallen under the domination of Islam and still present virgin soil."

¶
MR. S. EBARA, an earnest Japanese Christian, has recently been promoted to a seat in the House of Peers in the Japanese Parliament. For a number of years he has been floor leader of the dominant party in the lower house. Mr. Ebara is the first Christian to take his seat in the upper house.

WHEN the Hon. Hamilton King, United States Minister to Siam, died recently in Bangkok, Christian work in that country lost a clear-headed and warm-hearted friend. Prior to his entrance upon diplomatic life in 1898, he was a teacher and lecturer. His influence in Siam on behalf of Christian truth and living was always openly expressed. He was a close friend of the Presbyterian missionaries and co-operated with them in every way proper for a public official. His example of regular attendance upon Christian worship made a deep impression.

¶
THE College Board of the Presbyterian Church has affiliated with it and gives aid to fifty-seven colleges and seven academies containing nearly 23,000 students.

¶
"HE is to India what the Mayos are to America." An American visitor thus epitomizes the work of Dr. Wanless, a Presbyterian missionary at Miraj. "One of the commonest troubles in India is cataract of the eye. One afternoon when I visited the hospital they had twenty-five operations for cataract; sometimes they have as many as fifty cases in one afternoon. These poor blind people are brought in right off the streets and put upon the table, a benevolent drug is put into the eye and within three minutes the skilful surgeon removes the cataracts. No wonder that those simple-minded, child-like people want to worship the doctor as a god. He treats 1,700 individual cases a year, and 10,000 pass through the dispensary. Dr. Wanless has treated a half million people since he began his work at Miraj. The Maharajah of Kolhapur said: 'If Dr. Wanless would turn his attention to making money out of his practice he could make \$6,000 a month.' Yet he is giving his great skill to the Lord and the poor afflicted people of India for the ordinary missionary's salary of \$800 a year."

DR. SEITZ, a recent governor of the Cameroons in German West Africa, expresses the opinion that, "apart from the other injuries it inflicts on the whole life of the natives, polygamy is one of the chief causes of the smallness and of the slow increase of the population of the country. Statistical figures have shown that from 372 monogamous marriages there were 406 children, while 169 polygamists, having 375 wives, had only 296 children.



IN an editorial *The Outlook* of November 16th devotes considerable space to the discussion of Bishop Brent's convocation address. It speaks of him as "a religious leader who is also a statesman, and who has the heroic and prophetic qualities of the missionary, not only abroad but at home." The two features of the bishop's address which *The Outlook* stresses are his treatment of the Opium Conference at the Hague (of which he was the president), and the portion devoted to the World Conference on Faith and Order. Strong words of approval are spoken by the editor.



The following communication from the Commission of the House of Bishops in co-operation with the Orthodox Eastern Churches has been received, with the request that it be given publicity:

THE members of the Commission of the House of Bishops to promote co-operation with the authorities of the Orthodox Eastern Churches in this country venture to bring before you the enclosed appeal of the American Greek Red Cross-Committee. Greece has never forgotten the sympathy shown by the United States in her long struggle for independence and the help and backing given to her by us at different times. The friendship of the Anglican Communion is understood, and there is a warm appreciation of the attitude toward the Greek Church by the American Episcopal Church as it has been shown, for example, in the ministry of Bishop Southgate in Turkey, or in the schools for Greek girls maintained by us for many years in Athens.

In Church and State, Greeks feel that we American Episcopalians are peculiarly their friends, and it is especially fitting that we should make an effort to aid the Greek Red Cross Committee in the charitable work of caring for the sick and wounded. The members of the committee are known to us personally or by reputation, and all contributions sent to them or to any of us will reach those in need at the earliest possible moment.

FREDERICK JOSEPH KINSMAN,
Bishop of Delaware.

EDWARD MELVILLE PARKER,
Bishop Coadjutor
of New Hampshire.

JAMES HENRY DARLINGTON,
Bishop of Harrisburg.

With the commencement of hostilities between Greece and Turkey, the demands upon the Greek Red Cross, heavily taxed already by the general mobilization of the army, are daily growing larger, and the Society is becoming dependent, to a very great extent, upon the aid of those who sympathize with the sufferers in this inevitable struggle.

At the request of the governing body of the Greek Red Cross in Athens, we make an earnest appeal to the generosity of the people of the United States to send us contributions, to enable us to strengthen the important and arduous labors of the "Red Cross," and to assure its continuance. Small or large sums will be equally thankfully received. Every dollar helps. Every contribution will be acknowledged by our treasurer, Mr. A. P. Ralli, care of Ralli Bros., No. 15 William Street, New York City, to whom kind subscribers to our funds are requested to forward their remittance.

Yours respectfully,

D. N. BOTASSI,
Consul-General of Greece,
Chairman.

C. PAPAMICHAPOPOULOS,
(Manager of Pan-Hellenic Union.)

A. P. RALLI, Treasurer and
Secretary of Committee.

MISSION STUDY IN CINCINNATI

ONE of the first fruits of "The World in Cincinnati" was the recent Missionary Institute, or School of Methods, held in Cincinnati from October 7th to 19th inclusive, under the auspices of the Continuation Committee. The Episcopal Church took a prominent part both in the arrangements and the proceedings. The Rev. Samuel Tyler, of the Church of the Advent, was dean, and the classes were held in two Episcopal churches—at the Advent, Walnut Hills, a central suburban parish, and at Christ Church, in the heart of the city. Some two hundred and twenty-five students took an active part in the school, many joining two and three separate classes of six sessions each. While the attendance was not remarkable in point of numbers, we were happy in reaching representative people, whose interest and earnestness were shown by the regularity of their attendance.

We were also very fortunate in our leaders. Dr. T. H. P. Sailer, Mr. Harry S. Meyers, Mr. Jay S. Stowell, Miss Susan Mendenhall, and Mrs. Georgia Underwood were the only ones from a distance; the two first teaching normal classes, while the others had especially to do with the subject of missions in the Sunday-school.

There were numerous other classes, studying all the best-known text-books, among trained local leaders. Among these leaders were quite a large proportion of Churchwomen. Both auxiliaries were represented—the Woman's Auxiliary by our educational secretary, Miss Emily C. Tillotson, who led a class on "Japan Advancing," and the Junior Auxiliary by its president, Miss Susie F. Tuite, whose subject was "Missionary Meetings." Some sixty students took the normal course from Dr. Sailer, and our only regret was that more could not have availed themselves of this opportunity of gaining the inspiration and clear, definite training that was given

in his classes; but the necessary limit to the size of a class prevented some from obtaining this privilege, which is so rarely presented to Church workers in their own neighborhood. Mr. Meyers's four classes were also well attended. That these men have not labored, nor sacrificed time and other projects in vain, has been proved by the share of responsibility that the members of their classes are willing, nay, eager, to assume in the further campaign of missionary education.

We wish to take advantage of the fact that of the 225 students in the School of Methods, some ninety were Episcopalians, no other Church coming near us in point of numbers. We dare not lose any of this band. We need every one's ability and enthusiasm, and under the able leadership of Miss Tillotson we hope to organize in such a manner as will make for our greater efficiency. This matter is still under advisement, but our aim is to help the whole cause where and when we can by co-operation, and to concentrate our efforts when and where we may by individual specialization.

HERE and there are evidences that the caste system of India is feeling the effect of the proclamation of the Christian conception of human brotherhood. The editor of the *Indian Review*, himself a Brahman, recently expressed indignation that 60,000,000 of people, "as a class gentle, docile, industrious, pathetically submissive," should be "branded as untouchables." We may touch a dog, we may touch any other animal, but the touch of these human beings is pollution. They are not admitted to the temples, and yet with what pathetic affection these people, oppressed, degraded and ill-used, cling to the Hinduism which flouts and outrages them. . . . Is it any wonder that many of them desert Hinduism for the Crescent and the Cross?

LIGHT-BEARERS IN DARK PLACES

NEW RECRUITS FOR DISTANT FIELDS

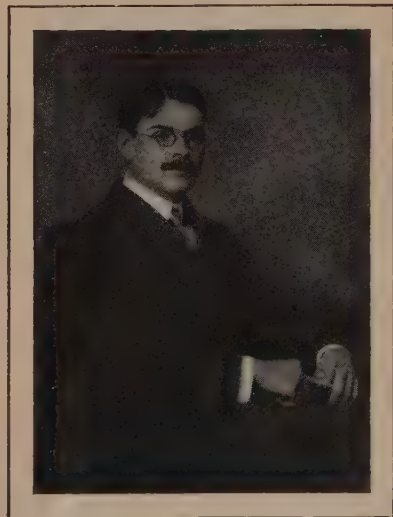
DURING the past year a few volunteers from the Church at home have gone out to do her work abroad. The number has been distressingly small in comparison with the great need. We cannot hope to conquer the world for Christ by sending a corporal's guard to each mission field. All honor to those who have gone! Because they are few their enlistment is the more honorable and their task more difficult. We who remain at home will naturally wish to follow them with our sympathy and our prayers, as well as our gifts. We shall do this better if we have seen their faces and know something of them personally. Herein lies the sufficient reason for that which follows:

HOWARD F. SMITH, M.D., is of Quaker stock and was born in Baltimore, Md. He studied in the public schools of his native town, and later graduated from the Baltimore Medical School. Until recently he was connected with Hinton Hospital, W. Va., where he gained the reputation of being a very efficient surgeon and physician. Dr. Smith and his wife sought confirmation in the Church and offered for the mission field. He has been assigned as medical missionary at St. James's Hospital, Anking, China.

MISS MARGARET HART BAILEY is the daughter of a clergyman, and comes of a family well-known for its services to the Church. Her first studies were made at Mrs. Leslie Morgan's School, and later she graduated from Barnard College, Columbia University. She was afterward connected with the National Cathedral School for Girls at Washington, D. C., and later was a helper of Deaconess Goodwin, Student

Secretary at the Church Missions House. In going to Shanghai, China, Miss Bailey has her heart's desire, and the mission field receives a promising recruit. Her future will be closely watched by the hosts of friends who miss her presence, and whose good wishes for success follow her.

DR. THEODORE BLISS left a flourishing practice in Schenectady, N. Y., when he responded to an emergency call from St. Luke's Hospital, Tokyo, in 1909. As he was not at that time a communicant of our Church, he did not ask for a regular appointment. In 1911 he was confirmed and now takes his place as an appointed member of the staff. His work at St. Luke's has fulfilled the prophecy of those who knew him, and he has proved an admirable coadjutor to Dr. Teusler. His facility in German and French has been particularly useful among the foreigners who go to St. Luke's as the best-equipped hospital in Japan.



THEODORE BLISS, M.D.

EVELYN ALMA TABER, who at the age of twelve was a Sunday-school teacher,



at twenty-one is a missionary worker in China. Brought up in the family of a clergyman, she was educated in Hannah More Academy, Reisterstown, Md., going later to the Church Training and Deaconess

House, Philadelphia. After completing her course, she became a parish visitor, while waiting until she might go to the mission field. To the idea of becoming a missionary she has clung tenaciously, in spite of disappointment, never wavering one moment, until she had reached the goal of her ambition, and saw herself *en route* for her field of her future labors.

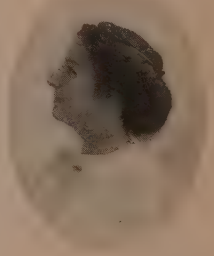
JOSEPH FRANKLIN PUTNAM, after a varied experience, finds himself an instructor at St. John's University, Shanghai. He was born in Indiana, but later settled at Ithaca, N. Y. After graduating from the public schools, he was appointed a midshipman at the United States Naval Academy, but an accident forced him to resign at the end of two years. Later he became an engineer and instructor at Cornell University. He is a man whose talents and ability are sure to make him a welcome helper in far-away China.



ETHEL BYRON STRAWN.—A Philadelphian by birth, but residing for years at the scene of her present labors. Miss Strawn enters upon her new work in Mexico with an unusual

fitness born of years of contact with the problems of Mexican life. She studied in the United States and in Europe, and speaks Spanish with fluency. Miss Strawn is to be a helper of Deaconess Affleck in her important and taxing work among the poor of the City of Mexico.

NORAH B. HARNETT, who leaves the sunny land of southern California for the snows of Alaska, was born in England and came to this country when a child, entering Long Beach High School, and later graduating from the Normal College. In accepting the assignment to Ketchikan, she makes a large financial sacrifice, but she will take up a work which has known the benediction of a greater sacrifice, for she follows Deaconess Louisa Smart, who last spring died at her post. A clergyman says of Miss Harnett: "The diocese is losing one of its best workers, and the public school one of its best teachers."



LAURA E. LENHART, of Tacoma, Washington, when she volunteered for missionary service in Shanghai, China, brought to the work the equipment of a college woman and an experienced hospital nurse. She had her training at Smith College and at the Good Samaritan Hospital at Portland, Ore.



ROBERTA S. CALDWELL, of San José Cal., has given up what would mean a life position in the public schools of her state to take work at Honolulu. She was trained in the Deaconess School at

Berkeley, Cal. Miss Caldwell has been assigned to the island of Lahaina.

SARAH WAYNE ASHHURST is a member of an old Philadelphia family and received her education in that city. For many years after leaving school she took an active interest in the work of her own parish. As a result of this, she heard the call of the mission field and offered herself for Cuba. It is expected that she will be stationed at Santiago.



ADA WHITEHOUSE is of English parentage but had her training and experience as a nurse in the United States. She was connected with two or three of the large and important Eastern hospitals. Recently she offered for China and she will have the joy of helping Dr. Mary V. Glenton, one of our veteran missionaries in Alaska and China, who has long sorely needed this assistance. In the Elizabeth Bunn Memorial Hospital for women and children she will find ample opportunity for ministry and service in that old land which looks to our new world for help and guidance.

GRACE HUTCHINS. In sending Miss Grace Hutchins to the work in China, Trinity Church, Boston, is giving of its best. She is the only daughter of one of its vestrymen, and has been for some years an active worker and a leader in mission study classes. Indeed, Miss Hutchins is counted as one of



our most earnest and capable missionary leaders, wherever she is known throughout the Church. Her splendid physique and excellent intellectual equipment, added to her strong character and use-

ful experience, give every promise of effective service.



MR. AND MRS. EDWARD K. THURLOW

THE REV. EDWARD K. THURLOW was born in West Newbury, Mass. He was educated in the schools of his native town and at Harvard University, and afterwards graduated from Berkeley Divinity-school. Shortly after his ordination he offered for work in China. He is a well-equipped man, and has had a great deal of practical experience in matters not usually embraced in the missionary equipment. It is said of him that he could design a house and build it.

MISS RUTH LAURETTA HOWE, of Cambridge, Mass., offered for missionary work about the same time as Mr. Thurlow. This fact brought them together, with the result that she goes to the field as Mrs. Thurlow. The young bride, in addition to her literary training, has had experience in commercial life which will be valuable to her and her husband. Mr. and Mrs. Thurlow will for the present make their home in the house of Bishop Huntington in Wuhu. The field of their final labors will be decided later.

MISS SARAH E. MELLOWES. It was a visit to her brother which influenced Miss Mellowes to remain in Porto Rico, where she now is a missionary at Mayaguez. Miss Mellowes is English by birth and training, with extensive colonial experience.

MISS JENNY ZIMMERMANN is a native of Odense, Denmark. Coming to this



country in youth, she entered the Training-school for Nurses attached to Johns Hopkins University, Baltimore, from which she graduated in 1911. On a visit to the East she became interested in the medical work of our Church. Returning to this country, she was

confirmed in St. James's Church, Baltimore, and volunteered to return to Japan as a missionary nurse. Dr. Teusler, with whom she is now associated in St. Luke's Hospital, Tokyo, speaks highly of her character and ability.



SOME SIGNIFICANT NEW WORDS IN CHINA

A YOUNG missionary of the London Missionary Society writes:

"There are six of us studying Chinese together. Our teacher tells us that we must pay more attention to the new words now coming into use. I do not mean the host of scientific terms being turned into Chinese, but the miscellaneous phrases, coined chiefly since 1890, to meet the needs of the new style of thought. These expressions have gained currency mainly through the newspapers, and so we go to the newspapers to find them rather than to the Sinologues, whose vocabularies were acquired in ante-Boxer days. There is one new word that everybody glibly recites to the inquiring newcomer. It is the word for an ideal, meaning literally, 'the thing you have your eye on.' A fit companion to this is a new way of speaking of a man's purpose in life:

'his magnetic needle points in such and such a direction.' A group of new expressions, with the following meanings, 'society,' 'reform,' 'the public good,' 'constitutional government,' 'protection of life,' 'taking the initiative,' 'removing obstructions,' 'to volunteer one's services,' indicate the direction in which the winds of thought are blowing in China. The newspapers now have a good word meaning 'rotten,' which they freely apply to the mandarins, to the army, to the schools and to things in general. 'Freedom of religion' is another new phrase in Chinese. So is a term meaning 'to educate,' as distinguished from 'to instruct.' The use of the latter was illustrated by a distinguished Chinese (not a Christian), when he declared that the Young Men's Christian Association school in Tientsin was better than the Confucian schools, because it educates its pupils, developing them both in morals and knowledge, whereas the Chinese practice is to hand out chunks of learning and ethical advice for the pupils to swallow or not as they choose."



CREATING AN APPETITE

The following is certainly a most unique way of setting forth an important truth. It appeared in *The Church News* of the Diocese of West Texas. We greatly appreciate the editor's enthusiastic words about the value of this magazine:

FEW men take up the use of tobacco easily or naturally. To most men it is at first nauseating. A love for it comes only after much perseverance or long usage. The same may be said of strong drink. Much the same thing may be said of missions. A love for it must be created. The Missionary Society of the Church understands this fully and for this reason it places THE SPIRIT OF MISSIONS in the hands of all the clergy. They are expected to use this beautiful magazine to create a love for missions. Every number is brim full of thrilling incidents and news items.

LITERATURE OF MISSIONS

BOOKS RECEIVED

¶ Books coming to the editor's desk during the month will be noted in this column. When practicable, more extended notice will be given below.

THE FETISH FOLK OF WEST AFRICA. By Robert H. Milligan. Illustrated. Cloth. \$1.50. Fleming H. Revell Company, New York.

JUST BEFORE THE DAWN: The Life and Work of Ninomiya Sontoku. By Robert Cornell Armstrong, M.A., of Kobe, Japan. The Macmillan Company, New York. Price, \$1.50.

DEERING OF DEAL; or, The Spirit of the School. By Latta Griswold. The Macmillan Company, New York. Price, \$1.25.

THE CHURCH TRIUMPHANT. By the Rev. Lucien A. Davison, B.P., A.M. The Young Churchman Company, Milwaukee.

ESSAYS IN APPRECIATION. By George William Douglas, D.D., S.T.D., Canon of the Cathedral of St. John the Divine, New York.

AN ATTEMPT AT UNITY IN JAPAN (Anglican and Eastern Orthodox Churches). By the Rev. Charles F. Sweet. (For private distribution.)

THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH. Seventy-fifth Annual Report, 1912. Illustrated. Published at 156 Fifth avenue, New York.

REPORT OF THE PROCEEDINGS OF THE FOURTH ANNUAL MEDICAL MISSIONARY CONFERENCE, held at Battle Creek Sanitarium, January 2d-5th, 1912.

ANNUAL REPORT OF THE AMERICAN BIBLE SOCIETY, together with a list of Auxiliary Societies, Their Officers, and an Appendix.

EVERYLAND. A Quarterly Magazine for Girls and Boys. Everyland Publishing Company, West Medford, Boston, Mass. Yearly subscription, 50 cents. Fifteen cents a copy.

BOOK NOTICES

The Fetish Folk of West Africa. Mr. Milligan, who is the author also of *The Jungle Folk of West Africa*, supplies in this volume many interesting sidelights on the mental habits and beliefs of that mysterious creature, the native African. As a missionary of long experience among these people, he has had excellent opportunity for gathering authoritative information. The book is written in readable style and filled with interesting incidents well set forth. The writer has succeeded in his aim of revealing the interior world of the African, with its sombreness and simplicity, its credulity and cruelty.

Deering of Deal; or, The Spirit of the School. A story of life at one of the large Church schools. Mr. Griswold has written as one who knows his boys. At Deal School they are of many kinds—good, bad and worse than indifferent—but they are real boys, and one follows their fortunes with interest. An undercurrent of feeling runs through the story, which comes very near to tragedy at the close. The author, however, knows how to draw the line between sentiment and sentimentality. Virtue triumphs in a wholesome way, and we lay down the book feeling with Mr. Griswold the spirit of the school—

"Old boys surround us; and the heart is glad

For all the friendliness of vanished years."

Just Before the Dawn. The author of this book deserves the hearty thanks of every one who desires insight into "Things Japanese." It is both the story of a very remarkable man, and a picture of Japan just before the great modern changes began there.

The early life of Ninomiya has curious parallel to that of Lincoln. Both worked by day and studied by night. Lincoln used pine-knots for light. Ninomiya used oil which he earned by cultivating a bit of waste land after his day's work was ended, and practised writing with a chop-stick in the sand. The two were alike also in outspoken honesty, in insight into human nature and influence over men, and in the power of simple, forcible and pregnant speech.

Ninomiya's career was that of a reformer, who believed and taught that in social reform moral and economic uplift must go together. Quite early in life the work that he had done for his family led to his employment to put in order the estate of an embarrassed samurai; his success in this led to employment by a daimyo, to reform and restore a part of his dominions, which had fallen into industrial decay, and his success in this still larger task to similar employment elsewhere.

To the moral principle underlying his work, Ninomiya applies the word *hotoku*,

"rewarding virtue." Men owe all that they have and are, he teaches, to three sources—heaven, earth and man; and to each of these a proper and grateful return is due, and the power to make this depends upon industry and economy.

The book contains many striking sayings of Ninomiya, showing how words reveal character. He says that a lazy man would say, "Water in Yedo is so scarce that one has to buy it"; an industrious man, "Water in Yedo is so scarce that one may earn money by selling it." To a person who supposed that his method required him to treat those he dealt with as if they were his own children, he said, "We are related to our children by very strong ties of nature, but in our relation to others we have not those ties to bind us. People who are not related to us come when favor is given, and go when it is withheld; therefore we must love other people twice as much as we do our own children, if we would have them in our land."

Ninomiya and his teachings are still a power in Japan, and his influence is growing. There are numerous "Hotoku" societies, with funds of considerable size, part of which are used to relieve distress in times of great public calamities like earthquake, flood and fire, and part lent to members for any worthy enterprise approved by the society.

Mr. Armstrong's interesting account of these things is preceded by an introduction (which some readers may prefer to read afterward), giving a sketch of religious thought down to Ninomiya's time.

THEODOSIUS S. TYNG.

Everyland, the quarterly undenominational magazine for girls and boys, comes, in its December issue, as near to being the ideal periodical for children as is given to mortal magazines to be. Pictures and letter-press are alike admirable. Tales from many lands, and nature stories make a wholesome, breezy atmosphere for juvenile reading. The frontispiece alone is worth the price of the number.

The seventy-fifth annual report of the Presbyterian Board of Foreign Missions is an admirable example of what may be

done with the ordinarily dry details contained in the average missionary report. The whole matter is vitalized in treatment, and the plentiful illustrations and excellent maps make vivid to the mind of the reader what would otherwise be indefinite.

¶

One of our missionaries located at Mayaguez, Porto Rico, writes:

THOUGH the work here in sunny Porto Rico may appear to grow slowly and to show little result, yet there is a good and healthful interest, and a general appreciation of our schools for the children. This was shown on the birthday of Miss McCullough. She is the head of the mission and the school, and her unselfish life and tireless labors are making their mark. Any one who knew conditions in the neighborhood can notice the change since she came from Cuba, four years ago. The birthday was October 5th, and early in the morning gifts began to arrive. At 2 P.M. came the great surprise party. The teachers and children of the school trooped in singing a native *aguinaldo* with words composed by one of the teachers. They carried all kinds of useful and handsome presents, flowers and fruits. They remained for some time singing and playing games and were regaled with cakes and *refrescos*. Immediately afterwards followed the usual monthly meeting of the Woman's Guild, the members bringing their congratulations and more gifts. In the evening Porto Rican and American friends concluded a busy but happy day with songs and music.

If only we had a resident priest and regular services and a new, attractive church in this growing, healthy, beautiful part of our city, the Word would have grand opportunities and we might be able to influence those who do not understand our Spanish services and now find nothing to help them if they come.

SANTA CLAUS IN A NEW ENGLAND DIOCESE

WESTERN MASSACHUSETTS in its rural work might almost be called a missionary jurisdiction, for there are catalogued on the cards of the Diocesan Missionary 5,000 persons not belonging to any parish, and the number grows by hundreds as he and his summer workers drive about the hills and valleys of our farming districts. The Auxiliary Secretary for diocesan missions has her card catalogue also of 1,500 children who will have no reminder of a Church Christmas unless she finds a way. And the way has been found through the Auxiliary branches.

Early in September she meets the twelve workers who have been visiting in this "diocesan parish" during the summer, and examines every name on their list, finding here a child who has never had a real doll, there a boy who needs a knife, or a new baby who needs a christening robe, or perhaps an old lady who would be made happy by a letter, a Church paper or calendar. And her cards contain such information and addresses, together with a note of what was sent the year before and from whom.

Then she writes to every parish Auxiliary secretary asking her to find as many women as possible willing to send by mail some little gift and a note of Christmas greeting. The Juniors take care of the mission Sunday-schools, providing even the tree decorations and candy, and in each package goes a card directed to the Diocesan Missionary that he may know the gift has been sent and received.

Wouldn't you like to see the eager, excited eyes of the children when such an unexpected gift comes to them? And to the parents must come the thought that the Church is the mother of her children everywhere. There is also another side to it. Money to carry on mission work and to supply workers is

no easier to obtain in New England than elsewhere, and by this simple means the missionary is kept in touch with the scattered people at a time of year when only Santa Claus's reindeer could climb some of the hill roads. To many others goes a personal Christmas card from the missionary, the Auxiliary providing the necessary postage and printing, and preparation of envelopes.

Out of this work comes too the joy of personal service and friendliness on the part of the givers such as no mere "box work" could give. The little child's misspelled note of thanks, painfully printed, has sometimes resulted in a long journey to see the family and in the establishing of a vital relationship founded in the feeling that we are all one in the family of Christ. Last year 1,200 children were provided for, and 1,500 this year do not dismay the secretary.

THE dangers to which our Alaska missionaries are exposed in their winter journeyings are brought vividly to mind by the experience of the Rev. Percy Braughton, a missionary of the Anglican Church among the Eskimo of Baffin Land. Mr. Braughton strayed from his guides while on an expedition last March. In trying to make his way back to the coast the ice was broken up by a strong wind. He jumped into the sea and succeeded in reaching the shore, but with feet so badly frozen from two nights spent in the open that he had to crawl on his hands and knees to a native village, where an ill-advised native applied heat to the frozen feet. The result was that he lay for three months in agony, his cook probably saving his life by cutting off all the toes of the right foot. The mission ship arrived in August and a doctor on board performed two more operations. By a slow and painful journey Mr. Braughton reached Sydney, Nova Scotia, in November. After a visit to his native land he hopes to be able to return to his lonely and difficult post.

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Africa

Miss Sarah Elizabeth Conway, who was appointed on October 8th, for one year, left New York by the steamer "Celtic" on November 7th, and sailed from Liverpool on November 20th, *en route* to Cape Mount.

Alaska

Miss Clara M. Carter, Deaconess, on furlough, left St. John's-in-the-Wilderness on August 22d, and after visiting friends in the Canadian Northwest for seventeen days arrived at her home, Port Colborne, on October 17th.

Mrs. Amy Millicent Sutphen, who was appointed on October 8th, left Wellington, Kansas, on November 1st for Ketchikan.

The employment of Mrs. Nora S. Davis as nurse at Iditarod, in place of Miss Barbara O'Connor, has been approved.

The resignation of Miss Anna H. Frost, of Valdez, was accepted by Bishop Rowe, to date from October 1st.

Cuba

At the request of Bishop Knight the appointment of Miss Iva Gertrude Lester, of Key West, Fla., was approved by the Executive Committee on November 12th.

The Rev. Wm. H. Decker, with his wife and family, left Peckville, Pa., on October 24th and sailed from New York by the steamer "Havana" on October 26th *en route* to the Isle of Pines.

Hankow

At the request of Bishop Roots the appointment of the Rev. Edward Walker, of Penrith, Cumberland, England, was approved by the Executive Committee on November 12th.

The Rev. A. M. Sherman and family, who sailed from Shanghai on October 4th, arrived at San Francisco on the 28th and reached Baltimore on November 5th.

Miss Ada Whitehouse, who sailed from San Francisco on August 31st, arrived at Shanghai on September 24th and proceeded to Hankow.

Mexico

At the request of Bishop Aves the Rev. Leland H. Tracy was given a regular appointment as missionary at Guadalajara, to date from his arrival in the field, May, 1910.

Miss Tinie Tarver McKnight, of San Antonio, Texas, was appointed by the Executive Committee on November 12th, as school principal in the Mary Josephine Hooker Memorial School, Mexico City, at the request of Bishop Aves.

Miss Claudine Whitaker, Deaconess, arrived in Mexico City, October 28th.

Porto Rico

The resignation of Mrs. Helen A. Luther was accepted by the Executive Committee on November 12th, to date from August 31st; the resignation of Miss Iva M. Woodruff was also accepted.

The Rev. Frederick A. Warden, on furlough, sailed from San Juan by the steamer "Philadelphia" on October 12th and arrived at New York on the 17th.

Shanghai

Mrs. Cameron F. McRae, returning on account of the illness of her daughter Elizabeth, sailed from Shanghai by the steamer "Nile" on October 18th, arrived at San Francisco on November 11th and reached New York on the 16th.

The Philippines

At the meeting of the Executive Committee on November 12th the resignation of Miss Clara A. Mears was accepted, to date from November 1st, with leave of absence to May 1st, 1913.

Miss Ellen T. Hicks, who was unexpectedly prevented from returning via Scotland, sailed from Manila by the U. S. A. Transport "Thomas" on October 15th, and arrived in New York November 21st.

Tokyo

The Rev. Charles F. Sweet, on regular furlough, returning by way of Europe, expects to leave Tokyo about January 11th.

Miss Elizabeth G. Newbold, who sailed from San Francisco on September 14th, arrived at Tokyo on October 1st.

Wuhu

The Rev. F. E. Lund and family, who sailed from San Francisco on August 31st, arrived at Shanghai on September 24th and reached Wuhu on the 27th.

Dr. Howard F. Smith, who was appointed on September 24th, with his wife left New York on November 5th, and sailed from San Francisco by the "Chiyo Maru" on the 15th.

MEETING OF THE EXECUTIVE COM- MITTEE

THE Executive Committee held its monthly meeting on November 12th, with all members present. The Treasurer's report showed a net increase of \$10,000 over the receipts of last year at the same date.

A large amount of business was transacted, including the following appointments: Miss Iva G. Lester, teacher, to Cuba; the Rev. Edward Walker, to Boone University, Wuchang, China; Miss Tinie T. McKnight, as principal of Hooker School, Mexico City. Rev. L. H. Tracy was also appointed a missionary on the Mexican staff. The resignation of Miss Clara Meares, missionary in the Philippines, was accepted.

Appropriations were made in the sum of \$1,500 to replace the servants' quarters at the University Hospital in Manila, condemned by the authorities; \$7,000 (gold) from the New China Fund to provide a site for a new church in Wuchang; \$1,500 to replace the roof of St. John's Church, Kyoto, Japan, and \$900 to provide needed assistance for Mr. Smalley, the business agent of our China missions. Other smaller items to meet urgent needs were appropriated, both for the domestic and foreign fields.

An invitation from the Diocese of Pittsburgh to hold the February meeting of the Board in that place was declined with regret, in view of the fact that the December meeting is to be held in Indianapolis, and it is impracticable at this time to hold two successive meetings outside of New York.



A PRESBYTERIAN layman, who is specially commissioned to minister to the "lumber jacks" of Oregon, last year visited 132 camps, containing 13,000 men. He distributed 1,350 pounds of reading matter besides holding many services and visiting nearly 1,000 sick men.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given, requests for the services of the speakers should be addressed to the Secretary, 281 Fourth Avenue, New York.

The Church Missions Staff

The President and Secretaries of the Board are always ready to consider and, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Departments

I. —————

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner 15th and H Streets, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4731 Beacon Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. H. Percy Silver, 826 Topeka Avenue, Topeka, Kan.

VIII. Rev. G. C. Hunting, 1942 El Dorado Avenue, Berkeley, Cal.

Brazil

Rev. John G. Meem.

China

Hankow:

Miss M. E. Wood, of Wuchang.

Shanghai:

Mrs. F. R. Graves, of Shanghai.

Miss A. B. Richmond, of Shanghai.

Porto Rico

Rev. F. A. Warden, of San Juan.

Wyoming

Right Rev. N. S. Thomas, D.D.

Work Among Negroes in the South

Rev. Dr. McGuire, Field Agent, and the Rev. S. H. Bishop, Secretary, the American Church Institute for Negroes, 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.

THE WOMAN'S AUXILIARY

To the Board of Missions



A GROUP OF COOKING SCHOOL GIRLS

ST. AUGUSTINE'S SCHOOL

By Grace Moseley

WHY is it that so often lawyers, statesmen, teachers and clergymen point back to the little country school-house as the place where were laid the foundations of that character that has made them what they are? Was it not that in the little old school-house there was a man or a woman who had seen "the vision," who had caught firm hold of high ideals of honesty, of truth, of moral obligation to fellow-men, who had looked into History and grasped its lesson, had sought God and learned His Truth?

Throughout all the country districts of the South there are young Negro boys and girls waiting to come in touch with just such men and women before they themselves can grow into capable men and women—useful, law-abiding citizens.

Where and how are these young people to be so well trained that when they go out to teach others they, like the master spirits in the old-time school-house, shall have "caught firm hold of high ideals of honesty, of truth, of moral

obligation to fellow-men," shall have "looked into History and grasped its lessons," shall have "sought God and learned His Truth"?

The Church has schools well fitted to train such leaders, and earnest, faithful work is being done every day to that end.

In Raleigh, N. C., St. Augustine's School, founded some forty-five years ago, is making a brave effort to send forth young Negro men and women fitted for pioneer work, trained to go out into the difficult places, to aid in the general uplift of education and civilization.

To accomplish this there is, first, the chapel where daily Morning and Evening Prayer are said. The beautiful, reverent service of the Church plays a large part in the religious foundation of the character that is to be built. There are a few students who come to St. Augustine's from Church mission schools, and to them the service is already familiar and dear. Some students come from well-ordered dehominal congregations, and they listen with intelligent

reverence. Others have had only the spiritual care of the ignorant exhorter and know only the religion of highly-excited emotions, with no teaching to guide their moral lives. Of these last some few come, in time, into the orderly training of the Church; of the second class many receive Baptism and Confirmation; while those who come to the school as the children of the Church in due course of time come to Confirmation. An old student once said, "Visitors used to speak with such enthusiasm of our chapel services. I thought they said it just to be agreeable, but now that I am out in the world I see that it is a different service from others; it is so *real*." Echoes of those "real" services are heard in the hymns of the Church sung down in the tobacco fields of Kentucky, in the prayers of the Church offered with a Baptist congregation in tide-water North Carolina, in the teachings of the Church in every graduate and old student who has stood true in the place of temptation. The services, with the usual Sunday-school work and Junior Auxiliary, form the basis of St. Augustine's character building.

For the development of the intellectual life there is the primary school—the free school for the children of the neighborhood—where the pupils range in age from the very little ones to those of the Fourth Grade, and the older school, where regular class-room work is done, from the Fifth Grade through the normal department and into the higher department from which the young men may enter the theological schools. These older students are housed in a long brick building, a portion of which was built by the young men themselves. In the classrooms are order and neatness, and a general air of dignity and purpose pervades the whole building. Human nature crops out here and there, as one might expect, but on the whole one is conscious of work being done. When the students of the normal department reach the last grade of their course they have actual practice in teaching in the



PRIMARY CHILDREN SALUTING THE FLAG

primary school, and practical instruction and criticism by a competent supervisor, so that they are prepared to meet directly their problems of the school-room. To supplement the classroom work and to test the mental ability of the student, St. Augustine's has a library of some five thousand volumes, and in addition to the shelves the reading tables offer a rich supply of magazines. There are magazines to help the normal student, the young men of the debating society, the student who wishes to keep in touch with current news, and even the children of the primary school, who love the pictures and simple stories. Good friends have made all this possible, and Benson Library is no small factor in developing a sturdy mental strength.

For the manual training, for the development that comes of knowing how to make a "true corner," to set a line of type, to lay a straight wall, there are the carpentry shop, the printing office and the masonry department. From nine to fourteen hours a week are spent by every boy and young man in one of these shops. The student receives a grade mark in this work as well as in that of the class-room, and as the normal students have practical work in their teaching, so these departments actually accomplish practical results. The

new hospital, all of stone, Benson Library, the concrete laundry, the teachers' cottages—in fact, almost all of the fourteen buildings on the campus, whether of stone, brick or wood—have been built by the carpentry or masonry department. All the repair work, the plumbing, and the electric lighting, are in the hands of the students. Splendid opportunity to learn how to do things! The printing office with its eight or ten boys has done its share of good work. From time to time convocation reports, medical pamphlets, business announcements, etc., have been printed here, and regularly the School Catalogue, the School paper, *St. Augustine's Record*, and the students' paper, *Augustinian*, are gotten out.

For the girls there are courses in cooking, sewing and general housework. The drudgery of the cook room is certainly lightened when one dons spotless cap, apron and long sleeves and proudly pinning a pot holder to one's belt, enters the cooking school on the stroke of the bell. Bells are rung for cooking, for this is a class, and class-room and grade marks are given for brown gravy and bread-making as well as for recitations in United States History. There is a graded course with a weekly lesson for three years, covering a long list of sensibiles and of mere goodies, and there is the excitement of examinations both oral and cooked, all to be crowned by a diploma on Commencement Day. And into that course has gone something more than head and hand training; something more has been developed than cooking sense and judgment, for some thought of the responsibility of mothers and housewives has been given these young minds, and here again is another force in our character development. In the sewing department there is the same graded system, and the pupils must pass examinations in stitches before going on to the garment class, and a fair showing must be made before one can be advanced to the drafting class and the regular dressmaking.

Order, system, faithful work, exactness are the aim everywhere.

The physical development of the student of St. Augustine's is not neglected, and the young men have their military drill, base-ball and foot-ball, and the girls gymnastic exercises under competent instructors.

In addition to class work in shop or schoolroom, each student gives to the school some thirty-five hours of work each month, for which he receives credit. The work may be cleaning floors or washing dishes, setting type or ringing the bell; it helps pay his way through school.

We have been speaking of the regular student who pays seventy dollars per year and also gives thirty-five hours of work per month. There are two other classes that go to make up the student body at St. Augustine's.

The trade students in dressmaking, printing, masonry, or carpentry work through the day at their respective trades and go to school at night. For the technical training they pay certain small sums, monthly.

The third class, the industrial students, work all day in the kitchen, in the steam or hand laundry, on the farm, anywhere that work must be done to care for this family of some three hundred souls. Credit is given for the work, so after a few years of working through the day and attending school at night, the student has sufficient credit to enter the day department.

After a tour of the school proper one finds that on the school campus the Church has furnished an additional aid in this work of character building. In St. Agnes's Training-school for Nurses there are some twenty or more young women of the Negro race, who are taking a two years' course of training. They must be at least twenty-one years of age, have a good foundation in common school branches, and, before qualifying as students of the training-school, must have served a six months' proba-



SOME OF ST. AGNES'S PATIENTS

tion. Dr. Catherine P. Hayden has put the highest ideals before the young women who have come under her care, and through the two years and a half of practical work in St. Agnes's Hospital, of class-room and lecture work, she has held before them the high calling of their profession, and has taught that the first qualification is character. Like the school, the training-school has its echoes in the far South, out in the Middle West, and as far north as Connecticut. Enthusiastic, grateful testimony has come from physicians and patients, of the splendid, faithful, intelligent work of St. Agnes's nurses. To the young Negro women themselves the training-school is a blessing, for it offers one more opportunity for a self-respecting service to those whose field of activity is limited.

We have tried to show the spirit of St. Augustine's and St. Agnes's, the

spirit that for nearly twenty-five years has been nurtured with untiring devotion by the present principal and his wife, the Rev. and Mrs. A. B. Hunter.

Just now the great need is for a new and safe home for the hundred and more girls. The pity of the situation is distressing. Here are the boys of the masonry class waiting for the work, here is the splendid site for the new building, and here is the half-finished building itself, all these wait the necessary funds for completion! The plan of the George C. Thomas Memorial dormitory is one of two long wings with a central fireproof tower. The north wing and tower are about ready for the roof. Two thousand dollars would start the work and carry it on to a point where the girls could occupy the building. The expense of plumbing and heating equipment would not be met by this sum. The present girls' building is most unsafe, and the constant danger from fire is one of the burdens that lies most heavily on the hearts of those in charge.

It is difficult to remember that one is character-building when so much thought, so much distressing anxiety, has to be given to the mere shops where that character is to be wrought!

From Texas to New York, in public and private schools, often with insufficient equipment, meagre salary and big odds against them, the women of St. Augustine's have labored with splendid zeal.

Is their present number to be the limit of St. Augustine's strength? Because of incomplete equipment is the force to be decreased, that is being sent out to further the work of education and civilization? These are questions that appeal to every thinking Churchman.



Going to work

A MEETING OF THE WOMEN IN A COLORED CONVOCATION

Reported by a United Offering Missionary

THE Council for Colored Churchmen, which met in St. Mary's Church, Columbia, was most interesting, as showing the growth of the Church among the Negroes, and their advance in self-help. The most important event was the appointment of a Colored archdeacon (the Rev. J. S. Quarles) for the Negro work.

With the bishop's sanction and help, and the co-operation of the ministers, we had a very interesting meeting of the Colored women. Notwithstanding the short time, there were gathered five from a nearby mission, St. Ann's, one from St. Luke's, Newberry, one from the Church of the Atonement, Walterboro, besides a good many from Columbia, in all I think about twenty-five. I had hoped for a representative from my own mission, but she was prevented by illness in her family.

The bishop opened the meeting with prayer, and the inspiring hymn, "Fling out the Banner," was sung; then the bishop gave such a fine address, explaining the United Offering, and telling the women of the great privilege Churchwomen have in sharing in this great gift of thanks. Afterward I talked a little; then, as we could not take up more of the time from the Council proceedings, we (the women) adjourned to one of the schoolrooms, and there had an informal meeting. There was great interest manifested, and I shall place a great many United Offering boxes and leaflets, besides forming study classes. Many of these groups of women will subscribe to THE SPIRIT OF MISSIONS.

The bishop hopes that before long regular branches of the Woman's Auxiliary may be formed. I distributed the leaflets sent me. I never saw a more interested body of women, and I was much gratified by their willingness and anxiety to know more.

NEW BRANCHES FOR THE WOMAN'S AUXILIARY

FOR twenty-eight years an annual conference of Church workers among Colored people has been held, the meetings taking place in different dioceses, both North and South. This conference has a Woman's Auxiliary, and for eighteen years a Woman's Day has been conducted in connection with it.

The last conference was held in New Bern, East Carolina, when twenty-seven women from fourteen parishes in six dioceses attended. The sessions were preceded by the Service of the Holy Communion. Papers on the "Beginnings of the Conference," "The Auxiliary," "Our Juniors," and "The Babies' Branch" were read. Mrs. Hunter spoke of St. Augustine's School, and the Rev. S. H. Bishop made a missionary address. Reports were presented from thirty-one branches of women workers, three Juniors and one Babies' Branch, in sixteen dioceses. A yearly gift is made by the women to the work in Africa.

The president of this Auxiliary sends a message which we are sure will lead the branches of the Woman's Auxiliary to the Board of Missions to extend a warmer welcome than ever to these associates in our common work.

"When I was elected president of the body I found things just going on in a haphazard way. My plan is to work first just as members of the Woman's Auxiliary to the Board of Missions in harmony with diocesan branches, wherever they recognize the Colored sisters, and then as members of conferences of Church workers among Colored people on the same line, trying to interest them to do something in their own behalf.

"In many parishes they desire to work, but have been sadly neglected, and the only medium of education and information on Auxiliary work must come from the annual conferences. I sincerely hope you can understand my position and help me to elevate my people by sending me any suggestions that may occur to your mind at any time. You cannot realize how far-reaching such help will be, but the Master who knows will amply reward your efforts."

HOW CAN THE NEXT TRIENNIAL BE OUR BEST?

WOMEN from eleven branches gathered on November 21st to consider how the Triennial of October, 1913, may be the best the Woman's Auxiliary has ever held.

From Atlanta came one officer (Junior); Connecticut, 1; Los Angeles, 1; Newark, 6; New York, 11; Pennsylvania, 6; Shanghai, 1; Southern Virginia, 1 (Junior), while Ohio and West Texas each sent a visitor.

The conference was preceded by the Holy Communion, celebrated by Bishop Lloyd. The hour, 9:30, may be earlier than is convenient for all, but we hope that as the months pass the value of this Service may be increasingly felt and more and more of the officers make the effort to enjoy its blessings and obtain the help and strength it offers for their task.

At ten o'clock Mr. Wood gave a rapid review of the chief missionary happenings of the month:

China—The first anniversary of Independence Day kept in Hankow, with Bishop Roots as chief speaker; Mr. Gilman released from other duties to become editor of the Church's literary work in China; the George C. Thomas Memorial Scientific Hall at Boone University completed; the work of medical education in all districts combined in one medical college in Shanghai.

Japan—New buildings for St. Paul's College, Tokyo, soon to be erected, with \$26,000 contributed and \$50,000 borrowed.

Africa—A young woman sent to Cape Mount to remain with Miss Seaman during Miss Ridgely's furlough.

Mexico—Miss McKnight sent to be associated as Educational Principal with Miss Driggs.

South Dakota—Bishop Biller constantly travelling and hoping to cover the entire field by June. The Indians have given him a name, which means "The man it is good to be with!"

Mr. Wood also referred to the war in Turkey and to the influence for good in that region of Robert College.

Miss Lindley reported meetings attended by the Secretary or herself, and Miss Benson, president of the Long Island branch, told of the fortieth anniversary of that branch (the first diocesan branch formed for all departments of the work in the Woman's Auxiliary), and the two Junior officers from Atlanta and Southern Virginia told of institutes and educational work lately conducted in those dioceses.

The conference on the subject of the day was then conducted by Mrs. Biddle, of Pennsylvania, who presented the report from that branch.

It opened with an earnest plea that in these months of preparation, as well as at the time of the Triennial itself, members of the Auxiliary seek diligently to gain the spirit of Christ, approaching the season of the Triennial with prayer, asking for patience with one another and entire forgetfulness of self.

Definite Suggestions were made as follows

That the Triennial be used to learn the best ways of helping to carry out the plans of the Board of Missions.

That the business meetings be few as possible.

Not too many other meetings.

That conferences on important subjects be held after the discussion method; one or two of Juniors and women separately, but joint conferences valuable.

Good noonday meetings.

Opportunity to hear from missionaries, men and women (especially women), at work under our bishops in the mission field, but not from more than three at a time, that each may have ten or fifteen minutes.

That we read the latest reports from the field in preparation for the Triennial, in order to be more intelligent listeners there.

That there should not be too many social affairs; the afternoon teas helpful.

The study classes to be as many as can be arranged for, upon the text-books of the Educational Department.

A Quiet Hour of preparation in advance of the Triennial and two hours of Bible instruction in its course.

Ten days for the Auxiliary work, closing at luncheon time to give opportunity to visit General Convention.

The United Offering Service: Shall it be early as in Cincinnati, or later as at other Triennials?

N. B.—Within the week after reading these minutes, we ask all interested to write the Secretary, giving their opinion about the hour for the United Offering Service and reasons for it, commenting on anything suggested in these notes of the conference and making other suggestions of their own.

It must be understood that the suggestions given here are suggestions only, commended by the conference to the attention of the Woman's Auxiliary generally.

THE METHOD SUGGESTED BY ONE DIOCESAN OFFICER

IF we can preserve the calm, peaceful dignity which belongs to our work as members of Christ's Church, the Triennial of 1913 will be the best. This we must try to do by

Avoiding too many meetings; preventing over-crowding; overcoming the feverish excitement of trying to do everything on the programme; entertaining missionaries and visitors in our own homes at small functions, where we can have the personal touch; arranging for daily services in various churches, for spiritual refreshment and meditation, when no advertising of a special speaker will draw; avoiding hurrying through discussions at committee or other meetings; giving plenty of time for visitors to go about quietly and by themselves, sight-seeing and for recreation; and in numerous other ways keeping our quiet and dignity by perfection of arrangement.

We shall then appear before the Church and the public at large as earnest women, doing our work for Christ, while looking above for guidance and listening for the "still small Voice."

A DAY OF UNITED PRAYER

A REQUEST comes to us from a meeting of representatives of various Women's Boards of Foreign Missions to join our fellow-women in keeping a day of united prayer. The day selected is Thursday, January 9th, and the plan suggests that women in every village and town throughout the country meet in some central place for a united service of prayer.

We bring this request before the members of the Auxiliary, with the suggestion that they seek their Rectors' approval of the plan, and their advice as to how best they may take part in it. The introduction of the Creed and of Collects and petitions from the Litany and missionary litanies and prayers to be obtained from the Church Missions House may be our contributions to such an occasion. Also, as Thursday is a day when the Holy Communion is weekly celebrated in many parish churches, will not the women in such parishes attend the service on that day—so early in the Epiphany season—and there remember before God the sorrows, sins and sufferings of those who do not know Him, and our own shortcomings, and plead in behalf of all the Love and Sacrifice of Christ, our Saviour?

THE DECEMBER CONFERENCE

THE December Conference will be held on Thursday, the 19th—subject, "Meetings of Parish Branches, Large and Small." This conference will be under the conduct of the Michigan branch.

Branches which cannot be represented are asked to send in questions or comments upon the subject, in advance of the meeting.

Preceding the conference, the Holy Communion will be celebrated in the Chapel, at 9:30 A.M., and at 10 o'clock will be the talk on current events, after which, and a brief business session, the conference will follow, until noonday prayers.

THE JUNIOR PAGE

FROM MICHIGAN

TWO Junior leaders, who are at present in charge of no particular branch, were appointed by the Junior diocesan president to take active steps with regard to interesting girls between the ages of sixteen and twenty in missionary or Auxiliary work. Several Sunday-schools were visited during the session and girls of that age personally invited to a fifteen-cent supper at one of the down-town churches. As a result of that effort between fifty and sixty enthusiastic young women sat down to a simple but wholesome supper (of baked beans, salad, brown bread, pumpkin pie and coffee), every cent of expense being covered by the fifteen cents apiece.

After supper the leader explained the purpose of the gathering, and it was decided to call the new association the Young Woman's Auxiliary to the Board of Missions. Then was introduced a young woman not of the Episcopal Church, who told about the work of the Christian Endeavor Union, which is very active in our city. She also spoke freely and impressively about what a consecrated young life can do for the extension of Christ's Kingdom.

After this talk, the entire number was divided into three groups, each girl making her choice of the programme, work or educational committee, each committee being under the direction of a qualified leader. It was decided to hold similar meetings about four times a year, to conduct mission study classes among themselves, to edit a missionary magazine, and to raise money to send delegates to the Lake Geneva missionary conference.

After the group meetings, which lasted fifteen minutes, simple parlor games were played by all, and the young women were ready to go home by eight o'clock.

The ultimate aim of the leaders is to train the members for active and efficient work in the Woman's Auxiliary,

and when we considered that, owing to the lack of time, only four parishes had been invited, we felt the opportunity for the development of the work to be great.

FROM WESTERN NEW YORK

"AT our District Officers' Conference we are following the suggestion, 'How to Begin,' by preceding our conference with a celebration of the Holy Communion, and wonder why we never thought of beginning the year's work in this way before."

FROM KENTUCKY

"I HAVE taken up the study of Parliamentary Law, and am going to offer a course to the Junior directors, having the meetings open to any of our Churchwomen who care to attend. I think it may help a great deal."

FROM CENTRAL NEW YORK

THE Juniors of Trinity Parish, Watertown, have a membership of 135 with an average attendance of ninety. Our correspondent writes: "This is particularly encouraging when we are without a parish house and are meeting in an unattractive room."

FROM EASTON

"I AM enclosing one dollar from one of the Little Helpers. He makes it from one of his watermelon patches and sends it over and above what is in his box, to use for something I care for most. So please give it to the New China Relief Fund, and I will write and tell him about it, and try to interest him in the wonderful things that are happening in that great country."



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
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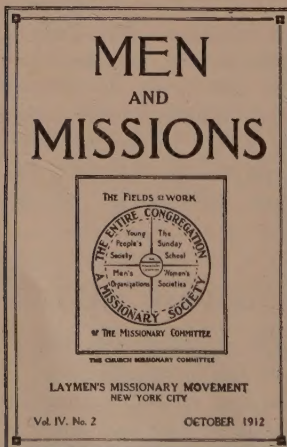
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